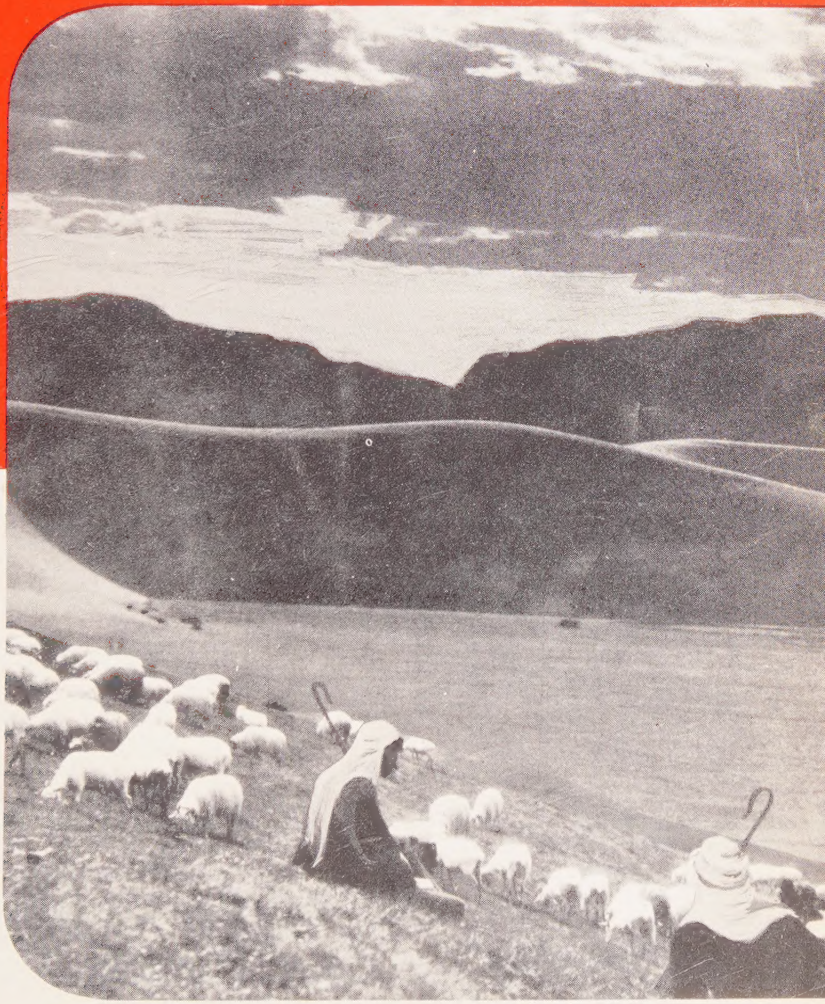
The LUTHERAN



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SHEPHERDS ON WATCH

The Good Shepherd lays down His life for the sheep

35, No. 30

APRIL 22, 1953

CENTS

Light from God

GRANDPA WAS A PREACHER. In the early afternoon he would often retire to his study, close the door firmly behind him, and remain there for hours in meditation. During these intervals we grandchildren were cautioned not to become too noisy.

Somehow I conjured up the idea that "grandpa was speaking with God."

One afternoon, when I had summoned enough courage, I tiptoed to his study and peeped through the keyhole. The sun was shining brightly through the picture-window. With childish imagination, I remembered the story of Moses and how brightly his face shone upon his return from Mount Sinai after speaking to God.

When grandpa left his study, I remember inquisitively examining his face for any trace of illumination. All afternoon I peeked out of corners, behind trees, and hardly spoke a word at the dinner table waiting for grandpa's face to light up.

Finally, a little uneasy, grandpa said to me, "Why are you watching me so closely?"

I STUMBLED THROUGH my explanation and everyone laughed heartily —everyone that is, except grandpa. He put his hand lovingly on my head and bent down to say, "Child, you are right—you can always tell when a man walks and talks with God. Look for the happy smile on his face, the confidence in his voice, the Christian deeds he performs. That is the light God gives his people today."

—PHYLLIS G. BRANDT

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvani H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. Harry B. Ward, Associat Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes of address and renewal orders to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1953, by the United Lutheran Publication House Printed in U.S.A.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 18

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THE CHURCH IN THE NEWS

ULC had biggest membership gain

United Lutheran congregations had 491 members apiece at the end of 1952, according to a report this month from the church secretary, Dr. F. Eppling Reinartz. He stated that membership in 4,253 churches was 2,097,945. Net increase during 1952 had been 49,871.

This was the largest gain in any year of ULC history. It was partly accounted for by including in the tabulation for the first time the Caribbean Synod which had 6,136 members on Jan. 1, 1952. But the main factor in the growth in membership was the birthrate. In 1952 there had been 55,705 child baptisms, 41 more than in the previous record year, 1947. Child baptisms in 1952 totaled more than three times the number of deaths among United Lutherans.

For the first time the ULC "communing membership" (active adults) was over a million. Total on Dec. 31, 1952, was 1,018,813. This is 70 per cent of the enrolled adult membership, which was 1,448,422. Communing membership advanced 27,183 during 1952, an increase exceeded in only two previous years (1938 and 1946).

Pocketbooks were open

Something drastic had been happening to the giving habits of United Lutherans. Their church offerings last year were $5,150,390 larger than in 1951. Total last year was $62,995,713, almost twice the 1946 total ($31,782,857).

A long-range program of stewardship education in recent years has stimulated United Lutherans in more generous church support. Films, tracts, conferences, and continuous field work by the staff of the ULC Stewardship Department and Laymen's Movement have proved effective.

The largest share of the increase in offerings received by ULC congregations has been spent for building construction. Total listed for "unusual expenses" (building costs and debt repayment) in 1952 was $21,385,215. Of $7,443,459 sent to synod treasuries for "apportioned benevolence," synods spent $2,802,931 and forwarded $4,640,528 to the United Lutheran Church.

The 1952 totals were:

CURRENT EXPENSE	$28,812,079
UNUSUAL EXPENSE	21,385,215
APPORTIONMENT—ULC ..	4,640,528
APPORTIONMENT—SYNODS	2,802,931
OTHER BENEVOLENCE	5,354,960
TOTAL	$62,995,713

Californians turn down Bible reading

Church people had campaigned a long while to persuade the California legislature to permit daily Bible reading in public schools. The state teachers' association led the opposition to the proposal.

This month two Bible reading bills were stuffed into the files after vigorous debate in an Assembly committee. They are unlikely to be brought out again this year.

Teachers said that Bible reading would lead to controversy and would confuse the students.

A proposed Bible reading bill will not be presented to the Oregon legislature at this year's session, it was decided by those who hope to have such a bill adopted eventually.

gainst Sunday shopping

"Shall we go to church or do our shop-ng?" is a question for housewives in rt Wayne, Indiana. A steadily increas-g number of grocery stores are open Sunday.

HARRY ROGERS CLOSES STORE
Sets example in Fort Wayne

The Ministerial Association of Fort ayne tried persuasion on store owners. nong pastors preaching against Sun-y shopping was Dr. Paul H. Krauss Trinity Lutheran Church. In his urch bulletin he urged: " 'Remember e Sabbath Day to keep it holy.' There in this community an unnecessary ndency toward opening of grocery res on Sunday, indicating poor or-nization of time and lack of both char-ter and Christian devotion. The Lord's y should be sacred for worship, rest, d recreation."

A Trinity Lutheran parishioner, Harry gers, president of a chain of Fort ayne supermarkets, took his stand to combat the trend. He locked his stores on Sunday and displayed signs suggesting that everyone go to church. He put the same suggestion in his newspaper ads. Another chain store joined in the crusade. They hope others will follow.

Sunday problems in New York

Governor Thomas Dewey would have to make up his mind about a bill passed last month by the New York legislature. It prohibits stores from taking telephone orders on Sunday.

By radio, television, and newspaper ads, some New York merchants offer their goods for sale and keep clerks on duty to receive orders by telephone. Merchandise is delivered later in the week. Sunday selling by phone gives some merchants a big advantage over others, explained Assemblyman Malcolm Wilson.

The Sunday sales began in New York City three years ago. Numerous department stores have adopted the plan. They say it produces sales totaling millions of dollars. It "does not disturb the quiet of the Sabbath," protested John C. Watson of the New York State Council of Retail Merchants.

The New York legislature turned down an appeal from Jewish merchants to permit them to keep their stores open on Sunday because they close for their Sabbath on Saturday. "It is not a denial of justice or fairness to a class of citizens when the mores of the community-at-large overwhelmingly favor that the day of rest be definitely fixed to meet the convenience of the vast majority of its people," said the majority report of a committee of the legislature.

Kantonen is Knubel-Miller lecturer

Such questions as "What is eternal life?" and "Will the kingdom of God come to earth?" will be talked about a

lot next year. They are scheduled as the chief subjects of discussion at the World Council of Churches assembly in Evanston, Illinois, in August 1954.

Lutherans have chosen the same subject, "The Christian Hope," for the Knubel-Miller lectures to be given early in 1954. Dr. T. A. Kantonen of Hamma Divinity School, Springfield, Ohio, will

DR. TOIVO A. KANTONEN
Knubel-Miller lecturer next year

be the lecturer, it was announced last week by Dr. Gould Wickey of the ULC Board of Education. Four cities where the lectures are scheduled are: Chicago; Kitchener, Ontario; Rochester, New York; Roanoke, Virginia; with a fifth still to be announced.

Dr. Kantonen is the American member of the Lutheran World Federation's Commission on Theology. He is a native of Finland, and a member of the Hamma faculty since 1932. His book, *Resurgence of the Gospel,* was a Religious Book of the Month Club selection in 1948.

Judas was obnoxious

Most U.S. television stations had put the hour-long *I Behold His Glory* on the air during Holy Week or on Easter. The movie, produced by Cathedral Films, portrays the crucifixion and resurrection of Jesus. It was offered to TV stations by the National Council of Churches.

The American and DuMont networks scheduled the picture, but the Columbia and National broadcasting companies turned it down. It would be "offensive to a large number of persons in the New York area," explained Sig Mickelson of CBS. Davidson Taylor of NBC thought the villains in the story "were characterized as Jewish stereotypes." Portrayal of Judas was expected to be especially offensive to Jewish people.

"It is intolerable to be put in the position of not giving a dramatic presentation based faithfully on the New Testament," said Dr. Samuel M. Cavert, the National Council general secretary.

Lutherans will have investing company

Tucked away in the same deposit boxes of colleges, orphanages, congregations, synods, and boards of the United Lutheran Church are stocks, bonds, mortgages worth nearly $50 million. They represent endowments and trust funds which produce income essential in the church's work.

It would be good business to have a central agency to give expert attention to these funds, it was agreed at the 1952 United Lutheran convention. This month a plan for "The Common Investing Fund of The United Lutheran Church in America" was studied by the ULC Executive Board.

Advice on the plan had come from a top-drawer firm of corporation lawyers: Sullivan and Cromwell. The proposal is

follow the pattern of "open-end mu-al investment" funds. Shares of stock ay be sold to "the United Lutheran urch in America, and its boards, agen-es, auxiliaries and synods, affiliated in-

CLOTHES FOR KOREA

r needy people in many parts of the rld Lutherans are making their spring thing collection this month. Millions people in Europe and Asia are de-ndent on these gifts

tutions of synods, and congregations." ie fund will pay dividends on the ares. It will be incorporated in Mary-nd.

The Executive Board voted on April 8 forward copies of the proposal to urch boards, agencies, and officers of nods having investible funds, hoping get their suggestions by June 30 so e plan can be put into effect promptly.

Senators hear about Red clergymen

Five clergymen in the Boston area are Communists, a former FBI undercover agent, Herbert A. Philbrick, told a U.S. Senate committee this month. Mr. Philbrick testified before the committee after his article, "The Communists Are After Your Church," appeared in the April *Christian Herald.*

Chief charge made by Mr. Philbrick against clergymen is that some of them sign innocent-looking petitions which turn out to be Communist propaganda. Hundreds of pastors endorsed the recent appeal to save the Rosenbergs from the death penalty. Senator William E. Jenner said the Boston clergymen might be questioned in closed hearings.

Oxnam answers Congressman

Methodist Bishop G. Bromley Oxnam of Washington "serves God on Sunday and the Communist front the balance of the week," said Congressman Donald L. Jackson in the House of Representatives last month. He said the "detailed documentation" of his charge is "very voluminous" and too long for him to quote.

This month The *Washington Post* gave a page and a half to publication of the documents against Bishop Oxnam in the files of the House Committee on Un-American Activities. The bishop is accused of belonging to such organizations as the American Civil Liberties Union, the Fellowship of Reconciliation, and others which are not classed as subversive by the committee. Numerous other organizations are listed which the bishop says he never belonged to. Several to which he belonged, he says, he left when it became evident that they were being brought under Communist influence.

The committee files report "entirely innocent activities as though they had some sinister implication," said The

Post. "The Committee apparently regards as 'subversive' any opinion of which it disapproves. The dossier compiled on Bishop Oxnam is the kind of dossier compiled by the political police behind the Iron Curtain. It does not represent investigation. It represents a naked and ugly attempt at intimidation."

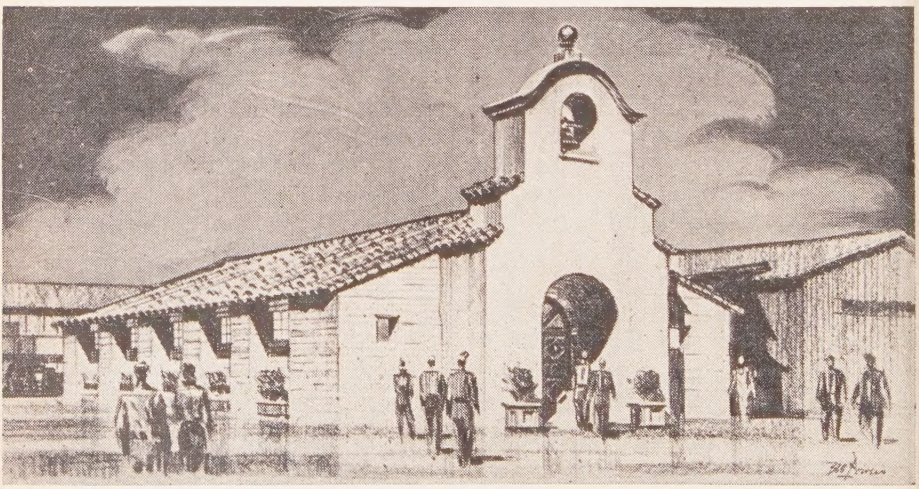
"Coalition of Reaction"

Editors of Protestant magazines attending the meeting of the Associated Church Press in Washington this month were told by Bishop Oxnam that the Velde Congressional Committee is engaged in "tax-supported dissemination of gossip."

He had been invited to testify before the Velde Committee, said Bishop Oxnam, but refused because the public would not understand that he had not been subpoenaed as a suspect. Immediately after writing this to Congressman Velde, said the bishop, he received a letter from the fundamentalist leader, Dr. Carl McIntire, demanding that he testify before the committee. Also the radio broadcaster Fulton Lewis, Jr. had given evidence of receiving information from the committee.

The Velde-McIntire-Lewis combination is "a coalition of reaction," said Bishop Oxnam, aimed at efforts of churchmen to challenge economic injustice.

The Rev. James Robinson of New York City told the Associated Church Press about the request to turn in his passport which had been made to him by the U.S. Department of State. The request was withdrawn when it was shown that material against Mr. Robinson was false. One thing of which he was accused was attacking the U.S. in a speech in the Czechoslovak capital, Prague, in 1950, renouncing his American citizenship, and surrendering his passport. He did not have a passport in 1950, Mr. Robinson said, and had never in his life been in Prague.



CHAPEL FOR AIRCRAFT COMPANY EMPLOYEES

Workmen of the Solar Aircraft Company were building this chapel this month as "a refuge of quiet in our busy, noisy lives." The company, located in San Diego, is providing the site and materials. Employees do the construction work in their free time

Mr. Patrick M. Malin of the Civil iberties Union told the Protestant edi-ors that some Congressional investiga-ors seem less interested in actual acts f subversion than in "speech offensive o the ideas of the investigators."

The editors' organization, represent-ig 119 Protestant periodicals, elected r. G. Elson Ruff of THE LUTHERAN as eir president for a two-year term.

resident encourages editors

President Dwight Eisenhower told As-ociated Church Press editors at the /hite House this month that he hopes eir magazines can all double their sub-ription list by next year. "It is only rough religion that we can lick this ing called communism," he said.

The president said he "applauds" the ork of the religious press not only for s emphasis on the worth of the human ul on a theological basis but also for ressing moral values and the "inescap-le relationship of freedom and re-gion."

ax collector is after clergymen

Philadelphia pastors were informed is month that they must apply for the y's mercantile license ($3) and pay a ree-mill tax on fees and weddings, fu-rals, and so forth. The tax law re-ires that the mercantile license "shall e conspicuously posted at each place of siness of every such person at all nes."

Dr. Emil E. Fischer, president of the utheran Ministerium of Pennsylvania, vised pastors in the Philadelphia area t to apply for the licenses until the estion is cleared up in court. The iladelphia Council of Churches said e city has no power to license ministers. he authority to ordain ministers is sted exclusively in the respective re-ligious denominations," the council pro-tested, "and not in any branch of the federal, state, or municipal governments."

Authority to grant licenses to ministers also implies the right to revoke licenses, the council pointed out. "The exercise of such power by a municipality is re-pugnant to the idea of the freedom of religion and infringes on the rights of ministers of the Gospel and their respec-tive denominations."

Sermons get criticism

"Poor preaching is the greatest cure for insomnia ever discovered," a Ken-tucky judge told a ministers' association this month. Judge Osso W. Stanley said that "many sermons are like some of the opinions of the Court of Appeals: You have to read a gallon of opinion to get one pint of law."

More criticism came from a veteran preacher, Dr. Halford E. Luccock, who retires this spring as a Yale Divinity School professor. In the Lyman Beecher lectures at Yale this month he described: 1) "the Jericho sermon" in which the preacher marches "around the outside of a subject seven times, making a loud noise," with faith that "the walls will fall down."

2) The "rocking-horse sermon"—which moves but does not go on, always charging but never advancing . . . 3) The "Christmas tree sermon"—"a lamentable collection of bright ornaments hung on a subject with no more vital relationship to it than tinsel has to a Christmas tree."

And so forth

Pope Pius XII got along for years on four and a half hours sleep a night, until his midwinter illness. Now he must be in bed at 12, instead of 2, his physician in-sists, but he still gets up at 6:30.

World News Notes

DIPLOMAT IN DIFFICULTY

Before the U.S. government can lead the way to a general settlement of the quarrel in Asia it must 1) negotiate with the Communists, and 2) persuade the American people to accept the bargain. Americans, after all the political speeches they have heard, may be balky about accepting.

What comes after a truce in Korea? A deal with the Communists on the future of Korea, an ending of the war in Indo-China, and some solution of the problem of the Chinese Nationalist government in Formosa. But Americans were given the impression in campaign speeches last fall that the only settlement the U.S. can accept is complete defeat of communism in Asia, recovery of China for the Chiang government, and restoration of a free Korea right up to the Manchurian border.

This month the Eisenhower administration was trying to warn the American public that it may have to settle for less than 100 per cent of what it would like to get in Asia.

Conference with Mr. Dulles

One of the ways of government spokesmen in introducing unpleasant ideas is by holding a press conference in which they express opinions which may be reported in the papers but which they are at liberty to disown if the reaction is unfavorable. That was the sort of conference held by U.S. Secretary of State John Foster Dulles this month.

Newspapers did not say their reporters talked with Mr. Dulles. They referred only to "the Eisenhower administration."

The U.S. would be willing to make a deal with the Communists on splitting Korea permanently along a line about 90 miles north of the 38th parallel—across the "narrow waist" of the peninsula. If the Chinese withdraw from the war in Indo-China, the U.S. will join in guaranteeing that the French will withdraw also, leaving the country under native leadership. Formosa might be put under a United Nations trusteeship, scuttling the Chiang government and leaving China in the hands of the Communists.

Twenty newsmen who heard these things said were cautious in reporting them in their papers. But the reports were published on April 7 and 8. Some Congressmen were horrified. Senator William Knowland said the proposals "seemed unbelievable." Spokesmen for the Chinese Nationalists said they were "too ridiculous to consider." South Korea's UN representative said, "Korea is not a pawn to be moved around and bartered at will."

Administration backtracks

On April 9 the White House press secretary announced that "the reported administration policy on Formosa and Korea is without foundation of fact." Newsmen were disgruntled over being accused of getting the story wrong. This was "another instance of the administration getting its wires crossed and blaming the consequences on the press," said Mr. Arthur Krock of The New York *Times*.

But the facts in the situation are simple. There will be a lot of back-room bargaining before any sort of peace can be achieved in Asia. Americans, who have been given black-and-white oversimplifications of the world situation in political speeches, will have to be conditioned to accept the realities as they are.

G. E. R.

WHAT DO THE peace overtures of the alenkov regime really mean? This uestion is furrowing the brows of top .S. officials. Experience has made them spicious of phony Soviet proposals, but ey do not want to miss any moves that ight soften East-West tensions.

It is obvious that the Russian "line" changing. In the United Nations, bit- r invective gave way to soft words. ussia was willing to discuss proposals r arms reduction and atomic control. he Soviet bloc agreed with the West n Dag Hammarskjoeld of Sweden as ccessor to Trygve Lie.

In Asia, Red China agreed to exchange sabled prisoners and resume truce talks. n Europe, a Soviet general expressed gret over the shooting down of a Brit- h plane and Russia invited the western owers to discuss air safety in the Berlin orridor.

/hy?

Guessing at Russian motives is a haz- dous pastime, even for experts. For hat it's worth, here is an amateur's esti- ate of the situation.

The build-up of allied strength, aiming ward an integrated European army, as convinced Russian leaders that they ave overplayed the posture of antag- nism to the West. Stalin's death pro- ided the springboard for a new ap- roach to international relations.

The flurry of peace moves served sev- al purposes:

1. Malenkov and Company noted the eluctance in western Europe to follow merican leadership in forming the uropean Defense Community. Easing f strains may help in blocking ratifica- on of the European army treaty. This would drive a deep wedge between the U.S. and western Europe.

2. If the Panmunjom talks result in a Korean settlement, the long-range defense program in the U.S. as well as in Europe may suffer a setback. Americans, chronically optimistic, may be less ready to pay the price of adequate defense.

3. Communist propaganda will play up Russia as the world's leader in seeking peace, in spite of the fact that all she is doing is agreeing suddenly to some things the western powers have proposed all along.

4. Russian leaders are banking heavily on the economic effects of a defense letdown. The depression for which they have been waiting has not materialized. They hope that lessening of war tensions may upset the balance of the American economy.

5. Signs of a power conflict from behind the Iron Curtain—reversal of charges against Jewish doctors, amnesty for Soviet convicts—may furnish further clues as to underlying reasons for change in policy. The new regime may want a few years free from international tension to straighten out internal squabbles.

Just when an expert observer inside Russia could have been analyzing trends and interpreting Soviet strategy, Senator McCarthy was obstructing the confirmation of Bohlen as U.S. ambassador. His knowledge of the Russian language and Soviet psychology, which could have been a valuable tool, served instead as a target for Senatorial obtuseness. As the drama unfolds, the astuteness of his observation may be a key factor in the adjustment of U.S. foreign policy to the new situation.

—ROBERT E. VAN DEUSEN

She Startled the Villagers

By GEORGE STRALEY

But later the Liberian natives expressed deep gratitude that Dr. Diehl had come to them to bring God's message

DEEP IN THE HEART of Liberia, Nona Diehl sat placidly in her jeep, making notes in the diary which she held propped open on her knees. Around her stood a solid ring of natives who watched first with uneasiness and awe, then with frank and uninhibited curiosity, and finally with unconcealed delight.

Expressions of alarm gave way to broad grins on the circle of ebony faces. Youngsters, bolder than their elders, crowded close and began pointing to Nona Diehl's hand—the hand that held the fountain pen.

Miss Diehl turned to Amanda Gardner, her native companion and interpreter. "What's it all about?" she asked.

"You've given them a double surprise," Miss Amanda explained, after a brief exchange of words with the headman. "The instrument you're writing with is the first tool of that kind they have ever seen, and you—you are the first white woman their eyes have ever beheld."

THE NATIVES of Konatita had plenty of opportunity to indulge their curiosity, for Dr. Nona M. Diehl, executive secretary of the Women's Missionary Society of the United Lutheran Church in America, remained in the village two days.

During that time she lived in a mud hut, slept on an army cot, ate catfish and rice, and went "native." It wasn't a lark. Far from it, she admitted in her office in the Muhlenberg Building, Philadelphia, to which she returned late last month. Her purpose was to examine, at close quarters, the work of the Lutheran Church in Liberia. Konatita was only one of a series of stops, but it was one of the most remote in her itinerary. Her two-day stay there in the company of Miss Amanda and a native boy named Jackson was a highlight in her three-month, 12,000-mile tour.

"What startled the villagers so much at first," she said, "is that they thought I was the embodiment of the spirit of their ancestors. I soon explained that I wasn't. With Miss Amanda, our native evangelist, I visited services, and later, before I left, the villagers said they believed that God must love them very much for a white woman to come into their midst, carrying His message."

IF IT WAS A NOVEL experience for the populace of Konatita, it was no less so for Miss Diehl, who smilingly says that while she had no fear and suffered only mild discomfort, "it is the most primitive country I was ever in and I'm afraid I wouldn't want to live there very long."

As a Women's Missionary fact-finder who has roamed extensively over India, Japan, China, Argentina and Puerto Rico, she knows what she is talking about. Two factors, she says, stand out as particular difficulties for the visitor: the rugged topography ("I wasn't prepared for such steep hills") and the lack of good roads and bridges.

Even on the better roads only a vehicle with the bulldog qualities of the

DEDICATION DAY AT ZORZOR
Members and guests mingle in village street after the service

American jeep is able to navigate successfully, Miss Diehl reports. On the poor trails native carriers furnish the best means of transportation, and on the bush paths one is obliged to walk.

But in spite of rough roads and limited means of transportation, Miss Diehl visited all six Lutheran mission stations in Liberia and several native villages in addition to Konatita. Leaving New York on Dec. 29 by plane, she landed at Robertsfield Airport, Monrovia, at 11 P.M. New Year's Eve. Naturally, her inspection tour began with a visit to the Monrovia mission station, and proceeded to the Muhlenberg station, 25 miles away; then to Belefanai, Sanoyea, Totota, and far north through the bush country to Zorzor, deep in the interior and most remote of the ULCA's Liberian mission stations.

The fact that she timed her travels to coincide with Liberia's dry season helped immeasurably. In the rainy season (the country has one of the severest in the world) it would have been impossible for the visitor to get around so extensively.

"PROBLEMS OF OUR missions in Liberia are inextricably bound up with transportation," Miss Diehl says, pointing out that the 25 or so missionaries who serve the field there now, ministering to con-

MISS AMANDA
Native leaders are emerging

gregations totaling 1,500 or more baptized members, all have their share of troubles in travel.

From her starting point in Monrovia to the station in Zorzor involved a complex, 110-mile journey that took Miss Diehl three days—by jeep, hammock-carrier, and on foot. By contrast, her return from Zorzor to Monrovia, made in a small plane, required only two hours.

IT WAS ON the trek to Zorzor that she experienced one of her most memorable thrills. Shortly before reaching Belefanai a sizable stream obstructed the progress of the jeep in which Pastor Ernest Flothmeier (of Philadelphia, now president of the Church in Liberia) was officially leading the party. A small log bridge offered a challenge which was accepted with justifiable misgiving—for, halfway across, one of the timbers snapped and the jeep thudded down on one axle, a wheel spinning helplessly, and the whole party in danger of being plunged into the stream.

CONGREGATION AT KONATITA
Their place of worship is in background

When a jack broke during the process of raising the vehicle the situation became serious. But Pastor Flothmeier's ingenuity in devising a simple log lever, and the combined strength of the party in operating it, were equal to the occasion. After an anxious hour's delay the jeep was maneuvered safely across the stream.

Several days later, leaving Belefanai, Miss Diehl found the going increasingly worse. Finally the jeep had to be abandoned. The party proceeded on foot to Zorzor, 12 miles farther on, with Miss Diehl walking part of the way and riding in a hammock borne by natives where the jungle trail was nearly impassable.

This part of the pilgrimage, while the most trying, proved to be also the most rewarding—for at Zorzor the group shared in services at which a new Lutheran church, St. John's, was dedicated.

Not all of Miss Diehl's experiences were underlined by transportation difficulties, nor was all of her time in Liberia spent in visiting missions. She found time to have an audience with Liberia's President William V. Tubman, and to tour the vast Firestone Plantation in Liberia, with 10 million rubber trees, furnishes 10 per cent of U.S. rubber imports). But the rigors of travel and of climate left their lasting impression on this official emissary of the Women's Missionary Society.

"Liberia has always been the problem child in the mission field," she recalls. "Her personal encounters with the country's hilly terrain, its poor roads, its innumerable precarious bridges, and its enervating heat have revealed to her why this is so.

In one respect, however, the situation is soon to be remedied. The Board of Foreign Missions has purchased a small Cessna plane and engaged a pilot, so that

Going to Church at Konatita
They bring their own chairs

in the future missionaries in Liberia will find station-to-station travel swifter, more comfortable, and less hazardous. That, Miss Diehl emphasizes, is something to be thankful for.

There is something else, too, to be thankful for—something that has nothing to do with difficult travel, poor roads, and bad bridges. That something is the Liberian Church's newly awakened spirit of Christian responsibility.

"Out of the primitive group with which American missionaries have been working for years in Liberia, there is at last an emerging native leadership," enthuses Miss Diehl. "People like Miss Amanda who shared so much of my travel in Liberia, like Pastor Ezra Keller who represented the Church of Liberia at the great Hannover Assembly last year and brought back much of that stimulating experience to his fellow-workers in the jungle, are providing leadership at the grass roots. When this leadership is multiplied—and it is being multiplied!—Liberia will cease to be the problem child of the mission field."

Now Their Empty Pews Are Filled

By WILLIAM DINWOODIE

"Undershepherd System" at Cleveland church stirred up a fading congregation and set an example for others

A CHANCE SUGGESTION by a layman started the "Undershepherd System." Other laymen got behind it. Today, in cities over a large section of country, hundreds of churches are showing a rebirth of influence through the application of its principles.

But what is the "Undershepherd System"? How has it brought a resurgence of hope to churches that were making little progress or seemed ready to close?

In seeking answers to these questions, we must go back to a spring day in 1941. The scene is the pastor's study in Trinity Evangelical and Reformed Church on the south side of Cleveland, Ohio. Samuel Forster, a member of the church council, is talking with his minister, the Rev. Elam G. Wiest. Both men are discouraged.

IN THE FIVE YEARS since Pastor Wiest had been installed as spiritual leader of the congregation, there had been few additions to the membership roll which stood at 300. Church school attendance ranged between 75 and 90. Row upon row of empty pews confronted the minister at Sunday morning services.

To make matters worse, the church was located in a neighborhood where an increasing number of families were moving to the suburbs. Other churches in the vicinity had closed.

Mr. Dinwoodie is religious news editor of the Cleveland "News."

All of these things were considered by Pastor Wiest and Forster on that spring day in 1941. Finally, Forster said: "You can see—we all can see—that something must be done. We can't go on as we are."

Pastor Wiest agreed. "But what can we do?" he asked. "Have you anything definite in mind?"

Forster's face set in thoughtful lines. His eyes shifted to his strong hands that were clasped on the desk before him. "I've an idea but I'm not sure it'll work," he said.

"Suppose you tell me about it," Pastor Wiest suggested. "I'm ready to try almost anything that might prove of help."

FORSTER SETTLED deeper in his chair. When he spoke his words came slowly, almost as if he were musing aloud. He said he'd been thinking for some time that it might be well to divide the congregation into units with five or six families in each unit. Responsible persons or, perhaps, married couples should be picked as unit chairmen. These chairmen would serve as liaison officers between the families in their care and the pastor.

"I may be wrong," Forster said, "but it seems to me such a plan would bring the pastor in closer touch with each family in his congregation. He would get to know when illness or other misfortune struck the family and he would be in a position to act immediately. Then there's another point—"

"What's that?" asked Pastor Wiest.

"I'm thinking it might be well to have nit chairmen contact new families that ıove into their neighborhoods," Forster eplied. "If they do, we should be able to ld many names to our church rolls."

Pastor Wiest was quick to realize the ɔssibilities in Forster's proposal. Calling is congregation together, he outlined the lan and appointed unit chairmen. These ıairmen, he said, should meet with him ve times a year before going on a round visitations to their families.

Asked to explain the purposes of the sits, Pastor Wiest listed the following main objectives:

To promote acquaintance and friendıip among the members.

To work with the pastor in showing a ving concern for people in the spirit the Master.

To encourage regular church attendance, to discover pupils for church school and to widen the base of participation in the program and organization of the church.

To discover new people moving into a neighborhood and, if they are unchurched, to invite them to services.

To report illness, special need, lack of interest, change of address and other useful information to the pastor.

"It's a big program, isn't it?" Pastor Wiest concluded. "But if we all work together, I see no limit to the good we may do in serving the kingdom of God.

The congregation was enthusiastic. They decided to call the plan the "Undershepherd System" from passages in the Bible that tell of the tender watchfulness of the shepherd for his sheep.

Recently, I asked the pastor how soon results were apparent.

"Almost immediately," he replied. "First there were increases in crowds at

They Bring Back Useful Data
The pastor gets information

Visitors Get Friendly Welcome
Their invitation is well received

Sunday morning worship services. Then the church school enrollment began to climb. Interest in all our activities has been rising steadily since then."

Figures from the church records tell the story in capsule form. Since 1941 membership in Trinity Church has jumped from 300 to 1,678. In the same period church school enrollment has increased from 95 to 525.

To accommodate the crowds that now wish to attend the two Sunday morning worship services, plans are underway to add a balcony to the main auditorium.

MINISTERS OF ALL Protestant denominations in the Cleveland area were quick to see the possibilities in the "Under-shepherd System." Many of them have sought the help of Pastor Wiest in putting the plan into effect in their churches.

But the development hasn't stopped there. From all parts of the United States, Pastor Wiest has received inquiries about the system and he has personally helped to introduce it in churches throughout Ohio and in Kansas, Missouri, Indiana, North Carolina and Pennsylvania.

For the growth of the plan, now becoming a national movement, Pastor Wiest refuses to take any credit.

"It was devised by a layman for the laity," he explained. "Whatever success has come has been due entirely to the self-sacrificing efforts of laymen."

THE FUNCTION of the pastor is to help to equip the members for the work of the ministry.

—From *Your Other Vocation* by ELTON TRUEBLOOD

God Is Here, Indeed

By FREDERICK E. REISSIG

Worship is an exciting and impressive experience in this huge Negro congregation in Washington, D. C.

THE MINISTER stood before his great congregation and speaking into the microphone said, "God is here! God is here!" And I want to say that all through that service of one and three-quarters hours it did seem that God was present. It was a very rich experience that Sunday morning to worship with and preach to the congregation which packed this large Negro Baptist church to the door. The rain was descending in torrents, but this was not a congregation of fair-weather Christians. If more had come they would have been turned away.

Two large vested choirs sang—one in the rear balcony, the other behind the

Dr. Reissig, a member of the New York Synod, is executive secretary of the Washington (D. C.) Council of Churches.

ancel. Sixteen women dressed in white rved as ushers. Trained nurses in uni- rm were scattered throughout the con- egation to deal with any emergency. one was needed that morning.

To the right of the chancel one oked through a large plate-glass parti- on behind which sat mothers whose bies were in the many cribs. From ere they could see the choirs and the ancel and could hear all that was go- g on in the church. Downstairs several ndred children and youth under 16 ars of age were gathered for a worship rvice led by an assistant minister. The ngregation of 3,000 is too large to ve youth and adults worship together.

Each Sunday the minister asks all ose who have special problems or great rrow to come to the chancel and kneel r prayer. Some 50 to 60 came forward d knelt. The minister led them in ayer. It was a deeply impressive part the service.

We who are brought up in the litur- al tradition are apt to be critical of rvices which are so completely free of rm. Yet here was a service which was e yet seemed orderly and dignified. en when a layman seated at a small le with lamp and microphone from ich he read the announcements started announcements by saying "Good rning, folks," to which the congrega- n responded "Good morning," it did t seem out of place. The minister did same a little later, and again the con- egation responded with a cheery "Good rning."

Throughout the service the people participated with "Amens" and other approving remarks. Some even joined the choir as it sang a familiar spiritual.

THE MINISTER, Dr. C. T. Murray, has been with Vermont Avenue Baptist Church for 23 years. He knows his people. He is their spiritual leader. They love him and respond with unusual loyalty.

Before the service he pointed out to me a large vacant lot next to the church. "Here," he said, "is where we plan to build a new large educational building. We need to save the souls of the people in this neighborhood. We are troubled in this area with many dope addicts."

During the announcements, the minister said, "I'm glad to see Judge Andrew Howard here this morning for we have been reading good things about him in the papers this week." Judge Howard is one of the district judges who works especially with alcoholics. It was my privilege to write a letter some time ago urging his appointment to the bench.

AS I LEFT the church that morning—and it was like pushing through a subway crowd in New York—I wish that many could have shared with me the experience of that service with the people of this deeply religious race.

It is true, we have our different ways of worshiping. But it is the same God to whom we give praise and the same Lord Jesus Christ to whom all Christians give their lives.

AT ANY POINT at which we oppose the laws of God, we do not break his laws. We break ourselves on them.—LESLIE D. WEATHERHEAD in *The Resurrection and the Life* (Abingdon-Cokesbury)

STORY OF A BRAVE BISHOP

By WALTER G. TILLMANNS

The late Dr. Wurm of Wuerttemberg opposed the Nazis and fought for the freedom of the church in Germany

DR. THEOPHIL WURM, retired Bishop of Wuerttemberg and former head of the Council of the Evangelical Church in Germany, died in Stuttgart early this year at the age of 84. Bishop Wurm was known throughout the world as a staunch foe of Nazi ideology. He attacked vigorously Hitler's encroachment upon the church, the persecution of the Jews, the killing of the feeble-minded, and the inhuman treatment of prisoners of war and of slave-labor.

Throughout the 12 years of the Nazi regime he was deluged with threats, but remained the focal point of resistance against the anti-christian character of the regime. After the war, he helped reorganize the Evangelical Church in Germany and served as its head until his retirement at the age of 80 in 1948. In December 1951 the German Federal Republic honored him with its highest decoration, the Grand Cross with the star of the Order of Merit.

When the Nazis came to power in 1933, Bishop Wurm was already an elderly man and slated for retirement from the office of bishop of Wuerttemberg. Nazis took over the German Evangelical Church, ousted the duly-elected Reichsbishop Dr. Fritz von Bodelschwingh and appointed a Hitler stooge, an obscure army chaplain from East Prussia, to the office of Reichsbishop.

Dr. Tillmanns is a professor at Wartburg College, Waverly, Iowa, and a pastor of the American Lutheran Church.

Dr. Wurm then decided to stay at the helm of his Wuerttemberg Church. Soon the Nazis tried to introduce their brand of "positive" Christianity into Wuerttemberg. Dr. Wurm resisted. He was asked to resign, to make room for a younger man who would be more willing to co-ordinate the church to the existing realities. But Dr. Wurm refused to abdicate.

IN THE SUMMER of 1934 the Nazis struck. Most of the churches in Northern Germany had been "co-ordinated" the previous year. There remained only the strong Lutheran churches of Hannover, Bavaria, and Wuerttemberg. The bishop of Hannover chose to compromise. The bishop of Bavaria, Dr. Hans Meiser—and of Wuerttemberg, Dr. Wurm—decided to fight. In the end they won, and Bavaria and Wuerttemberg came out of the struggle victorious.

The trials of Dr. Meiser of Bavaria and Dr. Wurm of Wuerttemberg ran parallel. Both retained their leadership and after the war, both played an important part in the re-establishment of the church, Dr. Wurm in the Evangelical Church of Germany, which corresponds roughly to our National Council of Churches, and Dr. Meiser as head of the United Evangelical Lutheran Church of Germany, the equivalent of our National Lutheran Council.

On a warm summer night in 1934, we stood in the *Schwanenthalerstrasse* in Stuttgart in front of Bishop Wurm's home, listening to hundreds of brown-

BRAVE BISHOP AND HELPER
Mrs. Wurm mailed the letters

hirts—SA men and Hitler Youth—houting and yelling: "Wurm is a traitor! Vurm must go!" I still remember the loodcurdling song:

"Kill the dogs, kill the dogs!
Beat to death the black dogs!"

Black dogs" in Nazi terminology were clergymen who did not play ball."

THIS SONG was sung over and over until the demonstrators were tired and oarse. Policemen at both ends of the treet were obligingly turning the other vay, rerouting traffic so it would not interfere with the "righteous outburst of popular sentiment." Needless to say, the whole affair was staged by the men in power, especially the inveterate foe of Dr. Wurm, *Reichsstatthalter* (governor) Murr, who sent his men to Wurm's house every night to demonstrate.

Bishop Wurm sat in his library throughout these demonstrations, writing frequent letters to his pastors which his faithful wife would mail after the demonstrators had left. He was not allowed to leave his living quarters without escort. Two tall SS-Men had been assigned to him to "protect" him against the wrath of the Nazi populace, in reality to see that he would have no contact with anyone except his wife. When they found out that he used her as courier for his pastoral letters and that his letters were being read from the pulpits on Sunday mornings, they even cut off this connection and moved into his room watching over him day and night.

This continued for several nights, while the *Reichsstatthalter* was busy organizing a new church government in Wuerttemberg which he installed in the church offices on the *Alter Postplatz*. He had quite a time to find a bishop, because only three or four pastors of Wuerttemberg were Nazis. He finally found a man who had been without a congregation for some time. Other members of the new church administration were not even theologically trained. Some had just recently rejoined the church. This "Kommissar" together with Governor Murr prevailed upon the Reichsbishop to come down from Berlin to "set the Wuerttembergers straight."

THE REICHSBISHOP CAME. There has never been anyone as ridiculous in the German church as "Reibi" Mueller. "Reibi" is an abbreviation for "Reichs-

bishop." The Germans show their disdain for a person by abbreviating where it hurts most, in the cherished title. Mueller was always called "Reibi," but no one ever abbreviated the title of Dr. Wurm.

Mueller until 1933 had been an obscure army chaplain in East Prussia, where at one time he had saved the life of Hitler by hiding him from the Communists after a stormy meeting. Hitler never forgot this good deed. When the German Church elected Dr. von Bodelschwingh as its bishop, Hitler at once decreed that Bodelschwingh was a reactionary and that Mueller must be the new bishop.

With Wurm now held prisoner and a new regiment installed in the church offices, there seemed to be no way of stopping the Nazification of the Wuerttemberg Church.

Mueller, a fat, bald-headed man, wore an oversize bishop's cross dangling on his chest. He drove through the streets of Stuttgart, the capital of Wuerttemberg, greeting the thousands who had come out from curiosity. He did not bless them, as other bishops would have done, but raised his arm in the German salute, shouting "Heil Hitler." Imagine a bishop in his black habit with a bishop's cross on his chest, shouting "Heil Hitler!" That was too much for many a thoughtful Stuttgarter.

THAT NIGHT Mueller spoke in the largest hall in Stuttgart. He marched in Hitler-fashion to the strains of Hitler's favorite march. Nazi flags were carried in and placed in front of his stand. It was all very colorful, but it did not impress the Stuttgarters who as Swabians have a natural antipathy toward the military Prussians and their ways.

As the evening wore on the audience became more and more unruly. They laughed when they should have shouted in rage, they were quiet when applause was called for. I do not recall the exact words of Bishop Mueller. I have heard him too often.

But perhaps he said in Stuttgart what he said so often in other places: "Jesus Christ was the first revelation of God. He was sent to exterminate the Jews. But the dirty Jews killed him. Martin Luther was the second revelation of God. He was sent to abolish the rule of the priests. But the priests took over his church and divided Germany into Catholic and Protestant churches. Adolf Hitler is the third revelation of God, and he will exterminate both Jews and priests. Long live the millenium of the Third Reich."

In any case, his speech must have been quite bad, because after this Stuttgart speech Mueller's prestige suddenly collapsed like an overinflated balloon. When he returned to Berlin, he was still in name *Reichsbishop* (and remained in office to the bitter end, dying a few months after his Fuehrer), but the power was taken over by the Reich government. Hitler appointed a Minister for Church Affairs, and Mueller was never able to exercise his influence again.

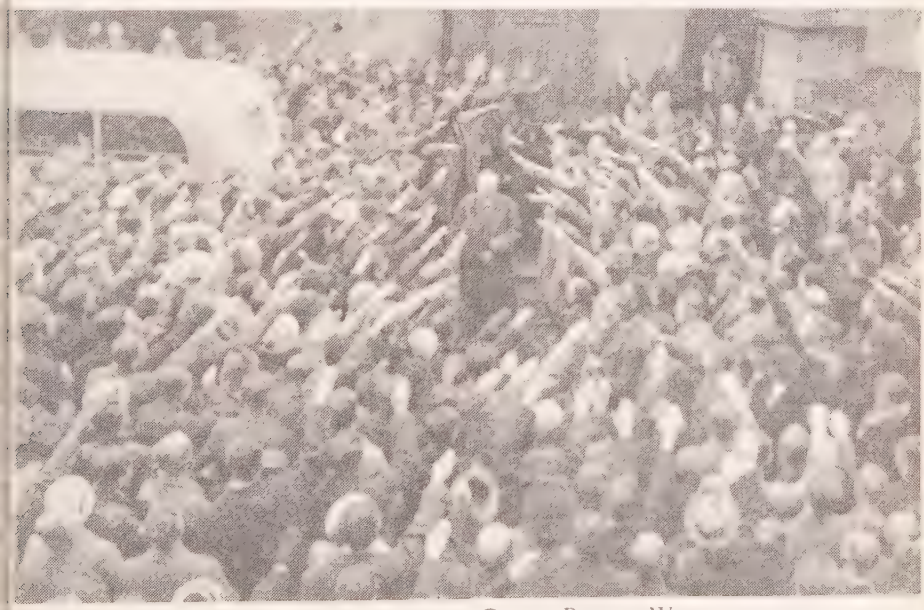
THE STUTTGARTERS did not appreciate what Mueller had said. They found him ridiculous. Swabians have always been known for their sense of humor. The "church battle" now assumed a very humorous aspect. Not even Governor Murr and his Gestapo were taken seriously any more. Immediately after Mueller's diatribe thousands of faithful Stuttgarters marched to Dr. Wurm's house and sang the Battle Hymn of the Reformation. Police arrived on trucks and dispersed them, but the next night they were back

gain for more hymn singing. These were he first bright days the bishop had seen or many a week.

The Nazi church government now appointed commissar pastors in churches hat were the worst offenders, but these astors could not function. In one church he loyal congregation assembled on Sunday at 5 A.M. filling every pew and waiting until the start of the service at 10. They passed their time singing hymns and raying. The funniest incident occurred n Stuttgart right under the nose of *Reichsstatthalter* Murr. The loyal pastor rought a folding chair into the pulpit nd staged a sitdown strike hours before he service was slated to begin. The Nazi astor took his place at the altar. When he Nazi pastor tried to begin reading the iturgy, the congregation rose and sang hymn. The Nazi pastor, after making ne or two more attempts, finally was onvinced that he would have to yield, nd fled in rage and confusion.

BUT STILL the Nazi-appointed bishop was in the church offices on the *Alter Postplatz*, and Bishop Wurm was still a virtual prisoner of the Gestapo. At the State University of Tuebingen the 500 students of theology were very much disturbed about the state of affairs. There were only four Nazis among them, all others were loyal confessional Christians. They decided to charter a special train to Stuttgart and liberate the church government. With the help of their student pastor and several professors they succeeded in getting permission for this "field trip."

One Sunday morning in the fall of 1934 a special train wound its way through the Swabian mountains from Tuebingen to Stuttgart. When they arrived at the big Stuttgart station, the students found a reception committee of several hundred SA-men who told them, "No nonsense, boys! Behave yourselves!" It was almost unbelievable that this could



THEOLOGICAL STUDENTS GREET BISHOP WURM
"Heil Wurm! Hail our bishop!" they shouted while the Nazi police fumed

happen in Nazi Germany in 1934, a few months after the blood purge. But the Swabians are a bit different from most Germans. Furthermore the SA-men weren't really serious. They did not have their heart in this business. Thus everything went on as planned.

The students marched in little groups of three or four through the city, converging on the *Schlosskirche* which was already crowded by the time they arrived. Most students were forced to stand outside. Inside Bishop Wurm was preaching one of his unannounced, but well-publicized sermons. The whole square in front of the church was filled and when Dr. Wurm emerged after the service, everybody raised his hand in greeting, shouting, "Heil Wurm! Hail our Bishop!" until the SA stepped in to make an end of this.

BUT THE STUDENTS were resourceful. They clicked their heels, raised their arms a bit higher and sang *"Deutschland Ueber Alles,"* whereupon the SA-men clicked their heels too and stood at attention. After it was all over, everybody laughed, and the Nazi leader said goodnaturedly: "Go home, boys, before we get you!"

The boys, however, did not go home. They ate their lunch, and after lunch converged again, this time on the *Alter Postplatz* where the church offices were located. Here 500 students shouted: "Go home, you fakes! Come out of there!" Again they sang, and everybody had a good time, except the commissars who were looking out from behind the drapes. They had been told weeks before that their occupancy of the church building was illegal and that they should move. But Murr and his henchmen had disregarded the court order and had supplied the commissars with cots and provisions, so that they did not have to leave the building. Without power and without honor, they still refused to leave. They called the SA which dutifully dispersed the students. A few weeks later Bishop Wurm had moved back into his offices, and the Church of Wuerttemberg was free again.

IN TRUE EVANGELICAL tradition Dr. Wurm was not satisfied to merely let bygones be bygones. Hitler was forced by public opinion to grant a special audience to the Bishop of Wuerttemberg. The fact was published in all papers in Wuerttemberg. A few weeks later Murr apologized to the bishop for the false accusations which he had leveled against him.

During the next 11 years Dr. Wurm stayed in office, often threatened, but never imprisoned. He courageously continued to defend his Christian convictions. Even after the invasion of Russia he dared speak up for the people of the conquered territories in the East, a feat which earned him the title of a "good German" in our wartime press. After the war the Church of Wuerttemberg (and the neighboring Church of Bavaria) were ready to begin immediately with the task of reconstruction. Finally Bishop Wurm was forced by old age to retire not only from his office as bishop of Wuerttemberg, but also to relinquish the tasks he had assumed in the church-at-large. In 1948 he was succeeded by the East German Bishop Dr. Otto Dibelius as head of the Evangelical Church in Germany. But even during the four years of his retirement he spoke up fearlessly wherever he saw danger signals, especially among some of his nationalistic pastors. When he died early this year, the whole nation mourned the passing of an undaunted shepherd, a fearless bishop.

Luther Dramatized God's Victory

By JOHN MILLER

In striking language he showed how our Lord became the victor in his conflict with the devil's power

LUTHER DEFINES the work of Christ in terms of conflict and victory. Christ came into the world "to serve us, to fight for us and defend us, that no enemy may harm us." To do this he had to conquer his enemy and ours—the devil.

The devil was strong. A stronger power than man's was needed to overcome him. It had to be a divine power—it had to be Christ! So Christ does battle with the devil in the great cosmic drama which Luther outlines in his writings, using startling language and figures of speech. In the words of the Reformer himself, the synopsis of that drama appears somewhat as follows.

IN THE FIRST ACT the conflict isn't as obvious as later. The early incidents of Jesus' life, when he faced sin, the law, and death, were preliminary skirmishes between him and the devil to feel each other out.

The activity of satanic forces in the life of Jesus is evident from the first. "And the dragon stood before the woman which was about to bear a child, that he might devour the child when she brought it forth." There are the hazardous trip to Bethlehem, the lack of accommodation, the "stigma" of an unusual birth, Herod's attempt to destroy him through the slaughter of the innocents, the enmity of the Pharisees and other religious leaders, the misunderstanding of his own family and disciples, slanderous public opinion, and open opposition from the evil spirits as he cast them out. All these are indications of satanic power striving to overcome the Son of God.

SATANIC POWER REACHED its climax on the cross, where the "powers of darkness" gathered for their final offensive. The second act in this drama is described by Luther as a duel to the death between Christ and Satan. Luther's creative and dramatic ability is very evident here. He supplies everything from appropriate martial music of the "taratantara" of the bugle and the "kir-kir-pumerlepum" of the drums, to a complete armory of war.

First on the scene is "the old bitter foe" the devil, "the murderer of life in Eden," ruler of the kingdom of sin and death. Death is his spear. Sin is the head of the spear, and its point is the Law. With it he kills and slays.

He fights with greatest wisdom, caution, and might. He wants to defend the "status quo." He desires to keep men in the prison of sin and death. "Here is the whole gang—sin, death, and the devil, and they grapple with this miserable Christ."

AGAINST THIS formidable enemy Christ seems weak and naive and "able to do nothing but fall to the ground and yield." Luther speaks very negatively of Christ's death. "By it we are not ultimately helped." Christ considered his power and work here on earth as very insig-

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The Rev. Mr. Miller is pastor of Zion Church, Litchfield, Illinois.

nificant. He was but to suffer and die.

Taken alone, Jesus' life on earth seemed to be an utter failure. "He has lost all friends, honor, everything! He has nothing but agony, and pain . . . Christ makes a very sorrowful, tragic, disgraceful, ghastly, and bloody picture." An "image of sin, cursed, and disgraced." He dies and Satan sings his song of victory: "Triumph! I, Death, am king and lord over all people! I am the victor! The winner!"

According to Luther the cross is the symbol of Satan's victory and Christ's defeat. Christ seems to have lost the war against the powerful enemies of salvation.

THE THIRD ACT BRINGS the denouement. Satan finds out that he bit off more than he could chew. He had attempted too much, the folly of "death arraying itself against Life, sin against Grace, hell against Heaven!" Now, after his death, Jesus really begins to fight! Luther calls it a "strange war," a wrestling and battling of spirits. Satan now for the first time meets Christ without his disguise.

Luther speaks of "death struggling with Life." "They entwine themselves about each other. We see them struggling and attacking one another." Satan finds himself suddenly face to face with Death. Death is being overcome by death—Christ's death.

Jesus carries this fight right home to the devil's stronghold, hell! "The holy omnipotent Son of God descended in person and mightily conquered and destroyed it. He went there as a victorious hero, took the standard, stove the door in with it, kicked up a row with the devils, so that one fell out of a window here and another out of a hole there."

One can't imagine a more thorough house-cleaning. The end is that the devil is overpowered and death destroyed. It is a total victory of unconditional surrender for Christ. His enemy lies at his feet captive and bound.

"IN OUR REDEMPTION the emphasis is not on how much it hurt Jesus," says Luther warning against a certain type of preaching, "but on how much it helped us!" Luther bluntly as usual asks, "What do we get out of it? This constitutes the whole fruit of the redemption of Christ, namely, that He destroyed hell, bound the devil, and deprived him of his power . . . He has done away death's power and might . . . He has burst the grave's strong prison, leading sin herself in chains."

Now Jesus sings his victory song, the triumph of Life over death. "Death is swallowed up in victory." Life is victorious—the Lord of death!

Luther adds as an epilogue a triumphal march and a victory parade. "He disarmed the principalities and powers and made a public example of them." The devil is made a laughing-stock. He is "put to scorn and led in triumph!" And finally these "war-criminals" stand trial. Christ is the prosecutor, the devil the defendant, and God the judge. It all ends with a public hanging of the guilty, "and there they hang forever, on the stark gallows in broad daylight, a spectacle to the whole world."

Luther intended this whole cosmic drama to be contained, though it is not always realized, in his explanation to the Second Article, "He has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil . . . with His holy and precious blood and with His innocent suffering and death."

A Fireman Can Tell About Jesus, Too

ERNESTINE S. DAUM

Art exhibit in the kindergarten revealed some facts about witnessing

"ARE YOU READY to go home?" Mar-et Davis poked her head into the dergarten room where Elsie Harrison s thumb-tacking pictures to her bul-n board after school.

"I'll be with you in a minute, Marge. have just two more 'works of art' to g. How do you like them?"

Marge examined the children's draw-s closely. "Some of them are better n my second graders turn out," she mmented. "If there is any creative ius in my crowd, I haven't discov-d it yet."

"Well, they're not all good, but at least y're all original," Elsie said as she ked the last picture. "This was a com-ation language and art lesson, that's y the drawings are not all alike."

Language *and* art?"

"I told the children to think about at they wanted to be when they grew . They were to draw a picture about then explain it to the class. We had s of fun doing it. As you can see, re are future cowboys, nurses, teach-, dancers, policemen and firemen in kindergarten. It was interesting to r the children's reasons for wanting be the people they drew. And this —" Elsie indicated one p'cture— is one provoked quite an argument."

"AN 'ARGUMENT?" Marge looked at the rough sketch of a man in a long black robe standing near what she assumed to be a pulpit.

"Yes, that's Tommy Allen's drawing. He wants to be a minister when he grows up, like his Uncle John," Elsie explained.

"Well, that's interesting. But the argument—?"

"Tommy explained that he wanted to be a minister like his uncle so that he could tell people about Jesus. But Peter Smith protested that Tommy wouldn't have to become a minister in order to to tell people about Jesus, that he could talk about Him even if he were a fireman—which is Peter's ambition. Then all the children took sides in the argument."

"How did you settle it? Or didn't you?" Marge asked with a laugh.

"I think I did—with a compromise," Elsie said. "I happen to know the Smith family quite well. They all are loyal church members who live their religion every day of the week. So Peter spoke with authority, just as Tommy did. I said they were both right, and added that even little boys and girls could tell others about Jesus. That ended the discussion —with everybody contributing ideas on how they could tell the story."

"Well, I'd say you had a very successful lesson," Marge commented.

Elsie gathered up her books and added thoughtfully, "But to make it a *lasting* success, this particular lesson needs additional help from the children's parents —the kind of help that Peter's family is giving him."

FIVE MAKE A FAMILY

SPECIAL MISSION

I GAVE THE SPAGHETTI SAUCE an extra stir and started water boiling in the big pot.

Joy-joy tugged at my skirt. "Mama?" she enquired brightly. "Mama, now?"

"Not now. Later," I smiled. "Jackie now." It is amazing how much you can say in a few words. A little more of this and I'd be speaking excellent two-year-old English. I'd also be ready for nice long talks with a psychiatrist. "Jackie!"

No answer except vague thumps from the cellar where he and Pete were building something from left-over lumber. Before I could shout again, I heard the backdoor open, and turned around to see Dan coming in.

"Well," he smiled down at the small figure still clinging tight to my knees, "what have we here?"

SHE DUCKED around me, like a squirrel ducking around the trunk of a tree when he sees an enemy. I put a reassuring hand on her curly head.

"This is Joy-joy. Come on out, honey, and say hello."

She peeped at him for a minute, then buried her face against me with a chuckle. "Oh, you want to play peek-a-boo?" Dan asked. "Come on away from that stove and I'll play with you, Joy-joy." In an aside to me, he snorted, "Where did they ever get a name like that? Sounds as though you're having trouble with your chewing gum!"

"One of those family jokes, I suppose, to keep from confusing her with her mother. Careful, honey girl, this stuff on the stove is hot, hot, hot. Dan, see if you can get those master-builders downstairs to interrupt construction long enough to come get her."

"Jackie here too? What goes?"

"Packing. Parents both up to their ears in boxes of this and that and little fingers pulling things out as fast as they were put away. Much confusion. Kind neighbor to the rescue." By avoiding the use of familiar nouns I thought I could prevent the baby from entering into the conversation.

SLIPPING THE STIFF spaghetti sticks into the foaming water, I lowered the gas. "Now, as soon as Karen and Susie come back from the store with our bread, we'll be ready. Check on the boys' hands will you, Dan, while I pour the milk and get out the salad?"

Supper turned out to be a very happy meal. With the other children, Joy-joy forgot to ask about mamma every three minutes and not only ate her own vegetables but asked for spaghetti.

"Jackie and me are best friends," Pete announced. "When he goes to his new house I'm going to go for a visit."

"My new house has everything better than the one we have here and a big yard." Jackie took a drink of milk and Dan and I exchanged glances. We know and Jackie knows that he's going into a city apartment where his "yard" will be the public park. Was he deliberately misrepresenting things? Or had he adopted the park as his own? It is hard to know what is going on in children's

minds and when we don't know, Dan and I believe in keeping quiet.

We made a game of clearing away the dishes. Then the children scooted up to Pete's room to listen to the radio till Jack Matthews came to pick them up.

As he stood there looking so clean and friendly, I wondered how Joyce could ever have been serious enough about leaving him to talk it over with Claire and me.

"I want to thank you people," he said, for being so kind to all my family while I was away. Joyce feels bad about leaving you and the other friends she's made here and I want you to know I appreciate your being so good to her."

"No need to thank us, Jack," beamed Dan, "for being nice to Joyce. It's been a privilege to know her."

"Well, she's moody, you know, and folks don't always know just how to take her. But she thinks you and all the people at the church are wonderful."

It was said with a smile, but somehow I didn't like it. Would Dan go around telling people that I was moody? Maybe, but I didn't think so. Of course, Joyce might have admitted telling us the whole story. In that case, he'd have trouble acting natural.

When Jack and the youngsters had left and our own small fry were safely settled, Dan looked at me from the bookwork he was doing for the scout troop. "That's a nice fellow. I don't see what's eating Joyce about going away with him."

"Maybe that's just it. He is nice and she loves him but he dominates her. She's afraid of following the line of least resistance and going right back to living his kind of life."

"And she couldn't still be a Christian? What is she, some sort of puppet that has to do whatever the people around her want her to do?"

He made the whole thing sound so ridiculous, I couldn't help laughing. "Now, you've got me all mixed up. When I talk to her and she tells me about how different their life is from the simple way she's been living here—the late hours and nightclubs and cocktails and changing partners and never giving God or the church a thought, I can see what she has to fight."

"Sure, but the big city has no corner on that sort of living. There's plenty of it right here in town."

"But here she's not part of it. Jack isn't part of it. And she thought if they could start their new life here it would be easier."

"Probably would. But either Matthews is the smoothest operator I ever met or he's a genuine nice fellow. If she goes to church and shows she wants him with her, I'll bet he'll go along."

"That's what Claire Mawson told her. Claire's a little older and doesn't seem afraid to talk about God's will and things like that. She made it sound as though God had handed Joyce a special mission, not only to Jack but to his friends."

Dan turned back to his papers, but his lip twitched. "All right," I demanded, "what are you thinking?"

"Just hoping you won't forget you have a special mission to me!" And his roar of laughter blew the clouds of speculation out into the night.

Those who never retract their opinions love themselves more than they love truth. —Joubert

Personal Problem Clinic

Romantic loan?

QUESTION: I came with my parents to the Pacific coast three years ago, and have had a fairly good job. For two years I have been going with a young man, and we have arrived at the point of talking about marriage. He hesitates for one reason. He still has some school debts and feels that they should be paid before he marries.

He has raised a question whether I could lend him the necessary funds. I was willing to do this, but I found it just about impossible to get the cash without my parents knowing it. Then I suggested that he let the debts ride until after we are married. Then I could furnish the money without anyone's knowing it. Now he feels that I don't trust him and has cooled off somewhat in ardor. I don't want to do anything foolish, but I also don't want to lose him.

REPLY: Without knowing the young man and more of the circumstances it is impossible to give a very reliable answer. Debts are annoying burdens, and every one likes to get rid of them as soon and as easily as possible. But I see no good reason why the debt could not wait, as you have suggested, until after your marriage.

Now that you know about the debt (I assume that you know the amount and the conditions), a reasonable arrangement would be for him to begin (or continue) paying an amount which he can manage each month. Then, after marriage, you could provide the funds to cancel the balance, if that seems the most desirable procedure. But it may be that your money should be conserved as a reserve, and the monthly payments be continued.

You and your friends should talk over this whole matter in detail now, consider every contingency, and arrive at a mutually satisfactory arrangement. A full understanding at this point will go far toward avoiding any occasion of difference or dispute later. A great deal hinges upon the honor and reliability of this young man—something which you should pretty well understand by this time.

Untidiness

QUESTION: Sue, nine years old, is careless about handling and placing things in her room and is sloppy in her appearance. All of this continues despite the efforts we have made to encourage neatness. All suggestions bounce off like a rubber ball and leave no impression. I am stymied about the next steps.

REPLY: A grown-up's ideas about orderliness and good appearance are one thing, while a child's feelings and preferences are something else. Healthy boys and girls are mainly interested in living, doing things, and enjoying what they do. The adult's formula for order is not appreciated. There are some youngsters who have more than ordinary aesthetic sense, and who are likely to be careful about appearance and manner. In most cases, however, we have to take for granted a certain amount of untidiness as a natural parallel to their activity.

To expect most children to take on a total or general program of tidiness and preciseness in one swoop is to hope for the impossible. Better promise of success is found in selecting one act of tidiness, such as putting dolls or school books in a particular place, and insisting upon that one act every day. If this is carried out without exception under friendly counsel, the girl is likely to arrive at the point of liking to find things in their places.

With further guidance and praise Sue may soon be ready to do more things in an orderly way. Reminders may be in order from time to time, but they must not become nagging. We have to appeal to children on their own level, for the adult viewpoint is beyond them.

—EARL S. RUDISILL

The World Situation Now

The World and the West. By Arnold J. Toynbee. Oxford. 99 pages. $2.

It is a humbling experience, to say the least, to review a book by one of the greatest living historians. One veritably gasps at Toynbee's intimate knowledge of history. He is as much home in one age as another. He writes as though he were an eye-witness.

We can be grateful to the British Broadcasting System for persuading Arnold Toynbee give a series of six talks over the air. In radio a man has to speak so that the mass of teners can understand, and secondly, since oynbee was the speaker, he would want deal with that which was uppermost in e people's minds. He did both.

This series of talks is now available in is book. The lecturer describes the man- er in which the West has dealt with four eas of the world, namely, Russia, Islam, dia, and the Far East. He also has one apter on "The Psychology of Encount- s" and one on "The World and the Greeks d Romans."

In dealing with "Russia and the West" oynbee points out that the only creed hich Russia ever borrowed from the West the creed with which she now fights the est, namely, communism. "There was othing in the Russian tradition which ould have led the Russians to invent com- unism for themselves; and it is certain at they could never have dreamed of it ad it not been lying ready-made there in e West, for a revolutionary Russian gime to apply in Russia in 1917."

With a creed from the West, "originated s a product of uneasy Western conscience," nd with a borrowed Western industrial evolution, Russia is now intent on winning e West to her way of life. She fights us ith our weapons. The weapon of com- unism appears to be the more powerful.

Toynbee sees what many of us feel today, ut not powerfully enough, "that the pres- nt encounter between the world and the Vest is now moving off the technological lane onto the spiritual plane." Our West- rn counter-offensive must be fought with piritual weapons. Armaments and bombs o not sell our way of life to other areas f the world.

The author in his discussion of the "Far East and the West" points out that China and Japan closed their doors to the West when it came with its "strange religion," but opened the door when it came with its "strange technology." The West felt it was making progress when the Far East began adopting some of its secular patterns of life, but as Toynbee points out, in Japan it bred a "disastrous militarism" and in China a "disastrous political corruption."

China, the author thinks, did not accept communism because of enthusiasm for it, but rather because of great disillusionment with the Kuomingtang's manner of trying to govern China after our secular Western pattern.

Japan, he thinks, if it were entirely free to do so, might succumb to communism for the same negative reason.

Read the searching chapters of this little, great book. You will better understand the forces at work in our world today, and you, as a Westerner, will either get mad at the author or you will be humbler than you've ever been before. FREDERICK E. REISSIG

Washington, D. C.

Happiness Has Changed

The Pursuit of Happiness. By Howard Mumford Jones. Harvard University Press. 168 pages. $3.50.

It seems to us naive that the founders of the American republic put in their first official document that "the pursuit of happiness" is every man's basic right. We know happiness is elusive. The surest means of frightening it away is to pursue it.

Professor Jones demonstrates in this deft

treatise that the happiness our fathers were speaking of in the Declaration of Independence is not what popular writers mean today when they produce such volumes as *The Psychology of Happiness.* The 18th century idea was that in a cosmos firmly girdered on universal law, men should be free to exercise sobriety and practice industry so that they might achieve well-being. "The form of government which communicates ease, comfort, security, or, in one word, happiness to the greatest number of persons, and in the greatest degree, is the best," wrote John Adams in 1776.

The difference in the situation of 1953 and that of 1776 is that happiness, says Professor Jones, "has been transferred from the sphere of law to the sphere of psychology." The foremost problem to wrestle with today is "adjustment." The priest of the present is the psychiatrist.

A swift review of 200 years of the history of happiness is the content of this book. The author has discovered many astonishing court records of application of the "pursuit of happiness" doctrine in 19th century legal opinions. If the new concept of happiness as "adjustment" wins legal sanction under the old guarantee, a drastically new political theory may be established. Development of the theory would depend on whether happiness is considered an individual or a social condition.

Quotations from 18th century sermons, 19th century novels, and 20th century magazine articles are used in this brief and skillful history of an idea. The author's light touch is a delight to the reader, but overtones of his theme are solemn. The book closes with this comment on happiness:

"Perhaps the very word is unfortunate. Obviously the 18th century men did not mean by happiness that wholly emotional and transient euphoria connoted by wedding parties, love affairs, skiing, and the endless pursuit of thrills. They had in mind not so much happiness as contentment; and if their concept of content was to our taste overly colored with a melancholy resignation, there is no essential logic whereby the doctrine of contentment has to be gray. It may be that Jefferson was wiser than we are, and that to rest content with limited, yet not unsatisfactory, opportunities and powers is the highest felicity an individual or a nation can achieve in an indifferent universe."

G. E. R.

Book Brevities

By Man Rejected. By Herman Astrup Larsen. Augsburg. 197 pages. $2.

These 15 sermons are devoted to the single purpose of showing that "God's redemption was not stopped by man's rejection." In this book in the author's own words, "The tragedy of the rejection of the Saviour by the very men He came to save is presented through a double line: first, the objections raised against Jesus' work during His ministry, and, second, the actions taken by His enemies to send Him finally to the cross."

Most of the important passion characters are discussed, St. Peter, Judas, Caiaphas, Herod, Pilate, the dying thief. The opposition of the rulers, of the multitude, and finally the disciples in their universal desertion—all are treated. The treatment mainly is expository. Evaluation: average.

Menges Mills, Pa. DAVID A. MENGES

Preface to a Religious Philosophy of Living. By Ezra Frantz. Pageant Press. 246 pages. $4.

Here are a truly amazing number of "reflections." In the old days they would have been titled "Mellifluent Musings." Perhaps if they were garbed in such a manner I could commend these paragraphs—but to find them relevant to a so-called "philosophy of living" is too much. Ezra Frantz, in his impressionistic portrait of human society, is comprehensive in his materials, liberal in his critique, and hopeful in his faith. ROBERT D. HERSHEY

Philadelphia

Monkey on My Back. By Wenzell Brown. Greenberg. 270 pages. $3.50.

Lurid narratives of lives of youthful drug addicts.

LETTERS
TO THE EDITOR

Good news from Okabena

SIR:

There is no "fierce battle" *within* the Okabena church (as reported in THE LUTHERAN of March 18). A minority faction left the church in 1951 and on Aug. 8, 1952, filed a legal action against the church requesting a property settlement.

The Okabena church left the Missouri Synod because it would not grant fellowship in this church without requiring the local church to submit to its synodical rules. (*See 1950 Missouri Synod Proceedings, p. 525f.*)

The Okabena church never belonged to the Orthodox Lutheran Conference. Its pastor never asked this church to join the OLC. The Okabena church has not contributed money to the OLC.

Your story gives the impression that 40 per cent of the congregation was denied communion and denied the right to vote at meetings. The fact is that two men were suspended before there was an OLC and three others were suspended soon thereafter, a total of five individual suspensions. And the reason for suspension was rebellion of the five individuals against the governing body of the Okabena church.

Ten faction members sued at law, not 40 per cent of the church's members. This faction claims to represent 40 per cent of the 1951 congregation. But it is willing now to accept $10,000 as an out-of-court settlement and the church is willing to give up this amount to buy peace. The figure represents about 28 per cent of the church property value.

There is honestly no reason for bitter feelings or destruction of the community when a church uses its Christian and American right to decide non-doctrinal matters of internal church affairs by majority vote. It should be added, too, that the church has offered the open door to the faction members to return if they will abide by the Okabena constitution. This is an alternative proposition to the $10,000 out-of-court settlement offered to the faction.

GEORGE SCHWEIKERT, pastor,
St. John's Lutheran Church
Okabena, Minn.

It is good to know that this church quarrel is not as serious as reports received by THE LUTHERAN *had indicated. It was in this Okabena church in 1951 that the Orthodox Lutheran Conference was founded as a split from the Missouri Synod. Ordinarily this paper does not report local church squabbles. But when pastors or congregations leave the Missouri Synod because they consider it doctrinally unsound we consider that news.*

Nurses needed

SIR: A special appeal goes out at this time to Christian young women and young men to give earnest consideration to the nursing profession as a career. The need for nurses is staggering. In the U.S.A. it is estimated by the National Security Resources Board that by 1954 84,000 more graduate registered nurses will be needed. Hospitals everywhere are handicapped because of lack of nurses, and new hospitals are forced to postpone opening dates because of inability to staff their floors.

The Christian nurse recognizes her responsibility and privilege of sharing Christ with her patients. Her words of faith and courage may be the only ones a patient may hear to relieve fears. Her prayers may be the only prayers uttered in his behalf. She will be the only one at many a bedside in the zero hour when the dying one desperately seeks assurance of life eternal.

In order that nurses may be encouraged to give more effective spiritual help to the sick, the National Lutheran Nurses' Guild is seeking to line up courses as fast as possible in local communities in which clinically trained chaplains discuss with nurses the most effective way to approach the sick about spiritual matters. Many more Christian nurses are needed.

Minneapolis CARLA HALTERMAN

OVERSEAS

GERMANY: Berlin. April 1.—FROM THE events of the last few weeks it seems that a new period has begun in the relationship between the church and the government in the German East Zone. Until recently the state tried to keep up the appearance of tolerance, but has now shown open hostility. This is demonstrated in the large number of recent arrests of clergymen.

The real reason for most of these arrests is that the individuals locked up in jail were particularly successful in their leadership work with the youth and students of the church. They were men who could attract young people in great numbers. These arrests, most of them taking place at night or in some other unobtrusive way, add to the chain of indications which prove that the real reason is the success of the individual in pursuing the work of the church—regardless of other reasons, if any, which the government may advance.

There is no doubt that in most cases it is a question of genuine persecution of Christians. And it is good for Christians not only of the East Zone, but also of all the world, to know that once again a totalitarian system has gone over to open attack on the church. Christians who have been secretly thrown into prison must not be forgotten and hands must be everywhere folded in prayers for them, their families, and their congregations.

Individual congregations have also had a difficult time in these weeks. The work of the church's youth groups has been interfered with in many places by direct attack of the Communist young people's organization (the FDJ) or it has been forbidden by the police. Wherever the bishops have given support to the Christian youth, there is where important youth centers are closed—as in the case of Mansfeld Castle in Saxony—or church papers are shut down—as they were in Thuringia.

So far all attempts to negotiate with the state for leniency in these arrests, or for due process of law, or for release of the innocent have been in vain. Even such persons as Superintendent Heinrich Gruber and President Martin Niemoeller, who were formerly optimistic toward the state, have changed their view because of these experiences and now see that there is no hope for an endurable relationship between church and state. Especially significant is it that most of those arrested are old members of the fighting opposition from the days of National Socialism and are counted as belonging to the circle of Niemoeller's friends.

The end seems to be approaching also for any further all-Germany synod meetings. In negotiations which have now been going on for months attempts have been made in vain to get permission from the state to hold the general synod of the VELKD in Weimar in April.

But under these oppressive measures the church is becoming more and more the comforter of the wronged and the persecuted in the East Zone. It is common knowledge how many thousands are leaving the DDR every week because their lives have been endangered or they are threatened with the loss of freedom. The millions who remain behind hold tighter and tighter to the church. Here again we see proof of that which has been shown so often in history: that when the church is threatened it comes to life.

—EAST ZONE CORRESPONDENT

SOME MISSIONS come small; but not this one in Eldridge, Iowa (see Iowa news)

OWA:

lew Mission Organizes with 400 Members!

ELDRIDGE—This is almost a "tall story from the Tall Corn State!" It's about a ew United Lutheran mission organized Palm Sunday with 392 baptized members— 34 adults, 158 children. Over half of the charter membership—124 adults, 98 chil- ren—were baptized on Organization Sunday!

Lutherans in Iowa haven't heard the ords "a church is born" for many ars. Uniquely, the phrase was made al *twice* on Palm Sunday . . . a "twin" ission was organized in Davenport. it that's another story! First, the dridge event . . .

The community in which Faith Church is born is a village of 379 people. It's in en country 10 miles north of Davenport. schoolhouse provided shelter for organiz- s . . . attending "physicians" were Dr. eorge Arbaugh, Dr. Arthur Knudsen and . Alfred J. Beil.

Some call Faith a "Miracle of Missions." least human factors fail to completely count for the new congregation. For ex- mple, the average mission organizes with —this one organized with 234 adults and 8 children! Mission developers usually give full time to organizing a congregation. Dr. George Arbaugh, dean of Augustana College, provided the leadership for this mission as a Sunday-to-Sunday supply pastor and mission developer. He baptized 124 adults and 98 children!

Usually the pre-natal state of a congregation extends over a period of about a year but this one was of five months' duration. The first service was held Nov. 2 with 62 present. On March 29, for lack of seating accommodations for friends, only the 400 people directly concerned with organizing the mission were present.

There is a bit of concern for the future of this mission child. It has parents but no home. It seems to have come from heaven and was left on the doorstep of the peaceful little village of Eldridge.

The following classified groups of people

IOWA . . .

will help sustain the prediction of a bright future for Faith, Eldridge: 110 men and 124 women; of these 124 were received by adult baptism; 5 by confirmation; 39 by transfer from Lutheran churches and 66 by restoration. The child membership is 158 of which 98 were received by infant baptism and 60 by transfer.

The physical resources to date are just as promising: pledges and cash, current, $6,210; benevolence, $1,195; building fund, $1,520. The Building Fund Drive will follow immediately.

TWO WORSHIP SERVICES were required to receive all the adults and children by baptism. Dr. Arthur Knudsen, secretary of the Board of American Missions, and Alfred J. Beil, president, assisted Dr. George Arbaugh in organizing this mission church (*see cut page 35*).

ST. MATTHEW'S is the name chosen by the mission organized in the northwest section of Davenport. The congregation is composed of 72 adults and 23 children. The Rev. W. F. Furman is mission developer. The same effort was expended to bring this mission into being as in Eldridge, but babies are born in different sizes.

ST. JOHN'S CHURCH, Council Bluffs, Junior Choir appeared on a television program in Omaha Palm Sunday afternoon. This was their second TV appearance. The council provided $1,000 for promoting church work among youth.

THE REV. HAROLD ALBERT, Seattle ULCA convention chaplain, will be the inspirational speaker at Matins and the convention banquet, May 18-21 at Newton, Iowa. Dr. Frederick Knubel will be the ULCA representative.

PASTORAL CHANGES—THE REV. GIDEON WICK has resigned from St. Paul's, Fort Madison, to accept a call from Grace, Muscatine . . . ROBERT HARTER, senior at Hamma Divinty, has accepted a call to Trinity, Tipton . . . RICHARD OTTEN, senior, Chicago Seminary, has been called to Zion, Princeton.

ALFRED J. BEIL

ILLINOIS:

Carlson to Lead Evangelism Emphasis

CHICAGO—Evangelism will be the theme undergirding all sessions of synod meeting in Grace Church, Springfield, May 18-24. The Rev. Oscar W. Carlson, pastor of Ascension Church, Baltimore, and former secretary of evangelism for the ULCA, will be the speaker at each of the devotional periods. The synodical committee under the leadership of the Rev. Alfred H. Stone will propose a synod-wide program to lead everyone to a deeper consecration and devotion to this great task. All reports are to be pointed toward the same emphasis. ULCA Secretary F. Eppling Reinartz will be the ULCA representative; Dr. Stewart W. Herman will be the NLC representative.

GROUNDBREAKING ceremonies for the remodeling and enlarging of Rogers Park Church, Chicago, were held March 22. The $100,000 program will include the remodeling of the sanctuary.

MEMBERS of Trinity Church, Des Plaines, honored Pastor Erwin A. Wendt on his tenth anniversary as pastor; a purse of $700 was presented "in appreciation of devoted service."

THE REV. CHARLES A. SULLIVAN will be installed city missionary and chaplain of the Social Mission Society April 26 in Unity Church.

NORWOOD PARK CHURCH, Chicago, recently oversubscribed its building fund goal of $75,000.

GOOD SHEPHERD CHURCH, Oak Park, has purchased a nine-room home adjoining its church property to be used for church school purposes and for an office.

TWO CONGREGATIONS have given their Lutheran World Action quotas for 1953 in full: ROGERS PARK CHURCH, Chicago; HOLY TRINITY CHURCH, Elgin.

INOIS . . .

GRACE CHURCH, Springfield, has estab-ed a ministerial education fund to be de available as a loan fund to members the congregation who are studying for ministry. The fund has been set up to ourage qualified young men from the ngregation to enter the ministry.

THE NEW PARSONAGE of St. Paul's Church, ukegan, has been completed at a cost of ,000. Special services of dedication were d April 19.

THE REV. K. BRUNO NEUMANN, Luther morial Church, Chicago, was the leader a special preaching mission conducted at John's Church, Council Bluffs, Iowa.

CLYDE G. STEELE

SSISSIPPI:

urns Pastor Injured Freak Accident

BURNS—The Rev. O. M. Morgan, pas- of the Burns parish and secretary of ssissippi Synod, is recovering from in-ies received late last month (March) in a freak accident.

A furious wind and rainstorm had dam-ed the area in which Pastor Morgan re-es. With members of his family and sev-l other men of the community, he was tching the workmen cutting logs from wind-felled trees. As one particular was cut, the hurricane bole (part tree, t roots, part earth) fell into a hole, tip-ng the log of a second tree. The second struck Pastor Morgan, throwing him the ground with such force that two ribs re fractured, a third rib was dislocated. his fall, the pastor also suffered serious ney injuries.

Fellow pastors report his progress toward lth is "satisfactory." Meanwhile, his ishioners and friends in the community e been generous in their interest and istance.

HAROLD A. WOLFF

ORPHANS

story of the week

RESIDENTS of Teaneck (N. J.) almost feel that the 96 boys at the Roman Catholic orphanage there "belong" to them. Excellent relations have existed for years between the orphanage and the community.

Through the efforts of the Rev. James Healey, rector of the orphanage, the entire "student body" has at one time or another visited service clubs, fraternal organizations and civic groups. At Easter and Christmas, many Teaneckers have invited the boys (ages 12 to 16) into their homes.

Father Healey had been concerned for some time about one of the orphanage buildings formerly used as a dining hall for the boys. It had been condemned as unsafe, although building inspectors permitted its use as a storage place.

When the old structure caught fire during Holy Week, the priest's heart sank . . . it was valued at $250,000 but because of the high insurance rate on such an old building, the orphanage could only carry about $160,000 worth of insurance on it. Despite the efforts of firemen from Teaneck and nearby communities, the whole building and its contents (clothing) went up in smoke.

FIREMEN were still pouring water into the gutted walls as Teaneck's citizens swung into action. The 11 Protestant congregations (including three Lutheran), the three synagogues and members of the Roman Catholic parish got together in a house-to-house canvass on April 12 for funds to make up the loss.

Nor did the community stop there . . . from every street, boulevard and alley, people came to the orphanage with clothing.

"Nice thing about it," commented one Teaneck churchman, "was that a lot of Christians were busy observing Holy Week and Easter and the Jews were celebrating Passover. But in the emergency . . . everyone helped everyone else help those orphans, regardless of creed." —DICK SUTCLIFFE

PENNSYLVANIA:

Music-Worship Workshop Attracts Hundreds

ALLENTOWN—The Workshop on Music and Worship planned by the ULCA's Committee on Worship and scheduled for this Saturday (April 25) in St. John's Church here has attracted widespread attention and interest.

Maestro Giuseppe Moschetti, who has collaborated with Dr. Luther D. Reed and Dr. Edward Trail Horn, III (all members of the ULCA Committee on Worship), said last week that inquiries about the workshop had been received from a six-state area—Ohio, West Virginia, Maryland, Pennsylvania, New York, and New Jersey.

Three thousand letters inviting interested musicians and churchmen to attend the Saturday sessions were mailed last month. Indications are strong that attendance will be in the hundreds.

The three-man committee emphasized in pre-workshop publicity that there are no registration fees or charges for the sessions, and that the whole program is planned with one major purpose: helping interested churchmen to understand their liturgy, hymnology and church architecture.

The liturgy will be handled during the Saturday morning session by Dr. Reed, who is president emeritus of Philadelphia Seminary and one of the foremost contemporary authorities on Lutheran liturgy. Following the formal presentation slated to begin at 10 A.M., Dr. Reed will answer questions and will probably differentiate between the Lutheran liturgy and Roman Catholic mass.

After lunch (12:30 to 2:00) Dr. Horn will lead the discussion on the new Common Service Book and will answer questions regarding hymnology.

At various times during the day's program, Maestro Moschetti will assist in the discussions from the organ console. For example, it is planned to have the maestro "recruit" from the "congregation" several choirs to be rehearsed on the spot and then presented in a short anthem.

For the workshop, an electronic organ will be installed in the chancel of St. John's in order to compare the advantages or disadvantages of the large pipe organ and the smaller electronic organ. R. T. S.

THREE MEMBERS of the ULCA's Committee on Worship—Maestro Giuseppe Moschetti, director of music at St. John's Church, Allentown, Pa.; Dr. Luther Reed, president emeritus of Philadelphia Seminary; and Dr. Edward Trail Horn, III, pastor of Trinity Church, Germantown, Pa.,—discuss final plans for Workshop on Music and Worship, Saturday, April 25 (see Allentown news above)

ITH CHURCH, Edmonton, Alberta, only four years old, recently dedicated this basement chapel ting $8,000. Church replaces the community hall as the worship site of this ULCA mission. tor E. G. Goos says "as soon as possible, the building will be extended!"

NNSYLVANIA:

ealignment Study ated for April 28

JOHNSTOWN—Preliminary study will given the proposed realignment of nferences and districts of Central Penn nod at a special meeting of the Alle-eny Conference in Zion Church, Holli-sysburg, April 28.

At the 1953 convention of synod, Central n's executive committee will propose that nod be reorganized on the basis of an ht-conference plan. Allegheny Confer-e will be divided into East and West llegheny) conferences. How the pro-ed division will affect the Allegheny theran Home and Camp Sequanota will among the questions raised at the Holli-sburg meeting.

SPECIAL EASTER film of the National uncil, *I Beheld His Glory*, was telecast r Johnstown's WJAC-TV and shown in ee churches of greater Altoona between m Sunday and Easter.

HE JOHNSTOWN Council of Church men and world fellowship committee of YWCA will bring Muriel Lester, pioneer tish social worker, for a special service meeting in First Presbyterian Church ril 26.

FIRST CHURCH, Altoona, has received 000 from Mr. William Eifler. The money be administered by the Board of Trus-s and will provide six $1,500 scholar-ps: three to help young men prepare for

—HOME MISSIONS—

ALBERTA: Plans are underway for the establishment of a second mission congregation in Edmonton. Faith (mission) Church was organized in 1949, recently dedicated its basement chapel (see Western Canada news, page 45).

TEXAS: St. James' Mission, Houston, enjoys its new church building with increased attendance, membership and activity; 36 have been added since the beginning of 1953. Crowded conditions in the schools and in the neighborhood caused St. James to allow the public schools to use their new building for 34 second-graders. Recently Pastor Dolton had a funeral and needed the church for the service. School was dismissed early in order to clean and prepare the church.

ILLINOIS: Holy Trinity Church, Chicago, has set up a plan of making a generous cash contribution to the Sunday school of every new mission congregation established in synod.

INDIANA: In connection with one of its home mission institutes, the National Lutheran Council's Division of American Missions is sponsoring a conference for Lutheran pastors working in Negro and interracial communities. Sessions are to be held at Camp Wawasee, Syracuse, July 17 through 20. The mission institute runs from July 13 through 20. Interested pastors may send registrations to Division of American Missions, NLC, Att. Ervin E. Krebs, 327 South LaSalle Street, Chicago 4, Illinois.

NEW LOOK in St. John's Church, Phoenixville, Pa., is the result of extensive renovations recently completed

PA., JOHNSTOWN . . .

the ministry and three to help young women train for full-time work in the church.

ANNUAL pre-confirmation rally of Somerset County Lutherans was held in Trinity Church, Somerset, on March 22. The Rev. Arthur E. M. Yeagy spoke.

FREE BUS SERVICE on Sunday mornings from hilltop areas west of Johnstown to seven downtown churches was inaugurated in late March. This unique service is being subsidized by the co-operating churches.

GETTYSBURG COLLEGE CHOIR presented concerts in the Roaring Spring High School, in First Church, Altoona, and First Church, Johnstown, in March.

DR. ERWIN S. SPEES of the ULCA Board of Parish Education was guest speaker at a Sunday school banquet at St. James' Church, Altoona, on April 7.

THE REV. HARRY E. SMYSER has resigned the Curwensville-New Millport Charge to accept a call to St. John's Church, Folcroft, effective April 7.

GETTYSBURG SEMINARIAN Jesse E. Wolf has accepted a call to the Glasgow-Blandburg Charge effective upon ordination . . . GETTYSBURG Seminarian RUSSELL B. KERNS has accepted a call to the Summerhill Charge also effective upon ordination.

"BLESSING OF THE FIELDS" services will be held in three centers of the Allegheny Conference on May 10 at 3:00. Places include Rockton Church, Luthersburg; St. Matthew's Church, Martinsburg; and Messiah Church, New Centerville.

ROBERT G. SANDER

PENNSYLVANIA:

Church Growth Is Conference Keynote

NORRISTOWN—Building plans, renova tions, and growth in membership occup the interest of the congregations of th Norristown Conference.

Most ambitious of the building program has been that of St. Paul's Church, Norris town, in the process of building an entir new church in a suburban section. The la service was held on Easter Day in the ol church on Oak Street, and the congregatio is worshiping temporarily in the YMC until the new church is completed in Jun Their sister congregation in Norristow Grace Church, has presented clergy sta for the edifice, and carillonic bells have be given as a memorial.

ST. JOHN'S CHURCH, Phoenixville, r ceived an Easter gift of an entire "fa lifting" (*see cut*). At the three-hour servi Good Friday Pastor Frederick W. Mooc Jr., was assisted by seven councilmen.

EMMANUEL CHURCH, Pottstown, whi has already completed two major buildi and renovating projects since the war, b launched another $50,000 improvement pr gram to provide additional space for chur school classes.

CHRIST CHURCH, Trumbauersville, is u dergoing alterations in observance of 185th year.

SIMILAR PROJECTS have also been und

., NORRISTOWN . . .

v at St. Peter's, Hilltown, which has made ovations in its church school rooms . . . ING CITY CHURCH has been concentrat- on paying for its renovations, oversub- bing a $5,000 fund by some $2,500.

LITTLE ZION CHURCH, Indianfield, has ved that it learned something from its tation evangelism campaigns. During t the congregation decided to do some- ig about internal evangelism. Using the niques it had learned, it had a church ndance program. Pledge cards were dis- uted on Quinquagesima Sunday to their nbers, asking that they attend the week- Lenten services regularly. Those who not sign were visited. Results? Average ndance at Wednesday Lenten Vespers in 2: 90. In 1953: 196!

ON PALM SUNDAY the Rev. Henry M. ler confirmed a class of 43 catechumens St. Mark's Church, Pennsburg. A total 50 new members were received on Palm day and Easter.

THE CHOIR of the Philadelphia Seminary le one of its rare appearances away from campus on March 15, when it gave a cert in Jerusalem Church, Schwenks- WILLIAM COLEY ROEGER

NNSYLVANIA:

iel Holds Workshop n Mental Hygiene

ITTSBURGH—Believing that the Chris- college cares about the personal blems of its students, Thiel College

CAMPUS

MIDLAND College's plans for a new 60,000-volume library have been approved by the Board of Trustees; construction is expected to begin this spring. The new building, long needed, will be constructed just west of Men's Memorial Hall on the campus, will be paid for with CHEY funds.

Southern Seminary has been taking rapid strides in expanding the number on the faculty and the facilities of the institution. Three new professors have been called during the last 12 months: the Rev. George Fredrick Schott, Jr., to the chair of systematic theology, Dr. Fredrick K. Wentz to the chair of historical theology, and Dr. Robert Paul Roth to the chair of New Testament theology. The latter two will begin work in September.

CENTRAL Seminary will recognize the 22 years of service of Dr. Paul W. H. Frederick as professor of systematic theology at a special chapel service on May 5. Dr. Frederick will retire at the end of the present term, will be succeeded by Professor Gerhard Gieschen (see "The Lutheran," March 11).

MUHLENBERG College played host to the Lehigh Valley section of the American Chemical Society April 17 when Dr. Earl Gulbransen, advisory engineer for Westinghouse Electric, spoke. Part of the sessions featured a conclave where students were given opportunity to report on their research activities. Delegates from 18 eastern colleges and universities attended.

THIEL panel discusses Mental Hygiene during March workshop

PA., PITTSBURGH . . .

strengthened its counseling program by holding a Mental Hygiene Workshop on its campus on March 19-20. The college was assisted by the Pennsylvania Department of Welfare.

Miss Elizabeth Donaldson, senior psychiatric social worker of the State Department of Welfare, one of the expert consultants, called the Thiel Workshop "a unique venture among college faculties in Pennsylvania." It was the first of its kind in which a college faculty attempted to strengthen its counseling program through a co-operative undertaking with high school counselors and its own students. To the Thiel Workshop came guidance counselors and superintendents of the Mercer and Crawford County schools and about 20 selected Thiel students, as well as some faculty representatives from neighboring Christian colleges.

Dr. H. G. Gebert, dean of Thiel College; Mrs. Oscar Sammul, instructor in psychology; and the Rev. Mr. T. Scheifele, assistant professor of sociology, served as the planning committee. Specialists who visited the campus to act as consultants were: Edgar A. Doll, Ph.D., psychologist and coordinator of research at the Devereaux Schools, Devon; Elizabeth McDonald, senior psychiatric social worker of the Department of Welfare; George E. Murphy, Ph.D., Department of Education and director of the Reading Clinic, Pennsylvania State College; Mabel Ross, M.D., mental health consultant of Federal Security Agency for the middle Atlantic and New England States; Isabel Stamm, school of social work, University of Pittsburgh; Arthur Wellington, Ph.D., school of education, Pennsylvania State College.

PENNSYLVANIA:

Protestants Endorse RC Decency Drive

SCRANTON—The United Churches of Lackawanna County has endorsed "heartily" the drive of the Scranton Catholic Diocese to rid regional newsstands of indecent literature. Protestant clergymen and lay leaders comprising the executive committee of the UCLC also commended the movement instituted by the Knights of Columbus and pledged to "take such steps as are practicable to achieve the goal." The drive to eliminate immoral materials and comic books from the newsstands is in its first two stages: visitation by Knights of Columbus members to newsstands, asking dealer cooperation, and underlining the reading of good literature.

Governor John S. Fine recently expressed the hope that the drive "will extend from Scranton to encompass the entire Commonwealth." In a letter to the Rev. Thomas J. Cawley, editor of the *Catholic Light* and director of the National Organization for Decent Literature, the governor said, "There should be no place among our publications for anything which even borders on the obscene."

Two wholesale distributors of magazines and books have pledged their co-operation and a large grocery store chain has ordered its managers to keep check on stands against the infiltration of obscene publications.

THE 101ST CONVENTION of the Wilkes-Barre Conference was to be held in St. John's Church, Scranton, on April 15.

DR. JOHN A. MACKAY, president of Princeton Seminary, was guest preacher at a central city Lenten service in St. John's Church, Scranton, on March 4.

SISTER JOSEPHINE GOUKER is presenting the challenge of the diaconate at weekday meetings of Women's Missionary Societies and at Sunday services throughout the Wilkes-Barre Conference.

RURAL LIFE SUNDAY will be observed by congregations throughout the Wilkes-Barre Conference May 10.

THE 15TH ANNUAL CONVENTION of the Wilkes-Barre Conference Luther League will be held in St. John's, Honesdale, on May 2.

WILLIAM O. MOYER

PACIFIC LUTHERAN
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UTH CAROLINA:

harleston Church bserves Centennial

COLUMBIA—A sort of climax to the ngregation's centennial celebration was vided last week when South Carolina nod met in St. Andrew's Church, arleston. In addition to attending ses- ns of synod, along with delegates and itors, members of St. Andrew's helped n the synodical Brotherhood banquet d on Wednesday evening.

Dr. J. A. Keisler, Jr., and members of Andrew's council actually got the cen- nial off to a good start in February when eries of services around mid-month were hlighted by addresses by Dr. Charles B. elsch, president of Pacific Seminary, rkeley, Calif.; Dr. Clarence K. Derrick, lanta, Ga.; Dr. Raymond D. Wood, Sa- nah, Ga.; and the Rev. William Ducker, mer associate secretary of the Luther ague of America, and presently pastor of ostles Church, Philadelphia.

ST. JOHN'S CHURCH, Charleston, again sented this year the portrayal of "The ission, Death and Resurrection of Our rd." This was by the Passion Players of church. From the descriptive bulletin quote: "Annually in Charleston, at the ginning of Passion Week, a group of or- nary people come together with unity of rpose—to bring to the people of Charles- a simple and reverent portrayal of the t days of Christ on earth. This they do earnestness and love, and the effects of ir effort have become widely known."

THE REV. RAYMOND E. DAVIS, JR., was talled pastor of Good Shepherd Church, lterboro, March 15.

THE REV. G. H. C. PARK was installed stor of the Blythewood parish, Blythe- od, March 22.

TALLY ALKSNIS, Southern Seminarian, has cepted a call to the Pelion parish, Pelion, ective upon graduation.

PRESIDENT KINARD participated in the

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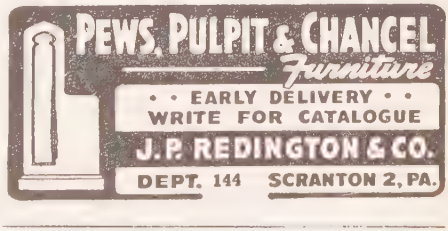

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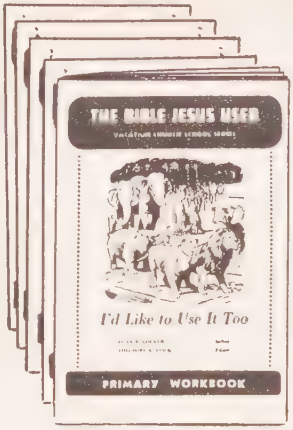

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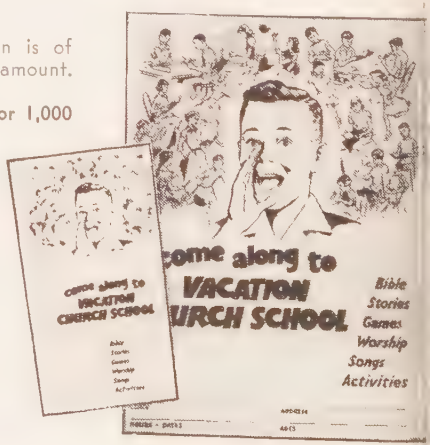

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OUTH CAROLINA . . .

ogram for blessing and dedication of the rsonage at St. John's Church, Walhalla. Dr. James C. Kinard, president of Newrry College, is reported recovering rapidly om an accident of several weeks ago. He s been able to return to the office part of e time. He was struck by an automobile ile crossing the street to attend a faculty eeting at the college.

A recent gift of $22,000 from the Linerger Foundation is making possible the mpletion of the new Memorial Library at uthern Seminary. Two new houses are ing erected for professors and their fames.

The April issue of the *South Carolina utheran* carries a letter from the editor the president of the synod indicating his signation from this work. Dr. H. S. trea of Rock Hill has served as editor the past 16 years. During this time he s seen the synodical paper increase in culation from 1,300 to 8,400.

WYNNE C. BOLIEK

ESTERN CANADA:

00 Refugees Arrive n Western Canada

Edmonton—The *Beaverbrae*, the ship at has brought so many refugees from rope to Canada, brought 500 for estern Canada last week, most of them utherans of German national origin. me of them are coming to relatives; hers as migrant workers to the beet lds in southern Alberta. To integrate ese into existing congregations, where e English language is coming more and ore into use in the services of the urch, presents not a little problem. e larger city congregations provide a rallel program in German and English.

In February Faith Mission dedicated its sement chapel, representing an investent of $8,000. Simply furnished, it yet esents a much more worshipful environment than the community hall formerly occupied, where the marks of a Saturday evening dance had to be removed before every service. Contributions to the building

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WESTERN CANADA . . .

fund continue as before, and, as soon as possible, the building will be extended.

THE REV. CLIFTON M. WEIHE, ULCA evangelism secretary, spent a day in Edmonton in February helping to plan an evangelism conference for Edmonton in the last week of October. Congregations of the National Lutheran Council synods are participating.

Synod will convene in Edmonton July 7-10. Preceding the convention, delegates will visit oil fields and attend a "Stewardship Workshop" at the Luther League's Bible Camp at Mulhurst Beach.

FOR THE first time in its history the Alberta District Luther League elected a layleaguer to its presidency at the convention in Hay Lakes, Feb. 15-16. Walter Lange, Millet, is the new president. Two hundred delegates and guests overcrowded St. Luke's Church and the candlelight installation service was held in the larger Church of St. Stephen in the country.

FAITH MISSION was host to the Alberta Pastors' Conference April 14-16. Faith Brotherhood entertained the pastors and the men of the other Edmonton ULCA churches at a regular brotherhood meeting.

SASKATCHEWAN CONFERENCE will hold its sessions at St. Paul's mission at Regina, with the Rev. A. Goos conducting the confessional service.

SIXTEEN TONS of clothing were sent to the Middle East by Canadian Lutheran World Relief in February, the largest shipment in years.

A REGIONAL CONFERENCE of the Canadian Council of Churches was to be held at Edmonton April 21-22. Dr. W. J. Gallagher, secretary of the Canadian Council, was to speak on the "Ecumenical Movement and Its Place in the Local Community."

WHEN THE Edmonton Ministerial Association requested the privilege to conduct a religious survey through the schools, the Edmonton School Board turned thumbs down. Too many others would ask for similar privileges, they contended. Two similar surveys were conducted in years past, it was reported. So the appointed committee is to try again. E. G. GOOS

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DECEASED

Rev. A. C. P. Hays

The Rev. Arthur C. P. Hays, professor of New Testament at Northwestern Seminary, Minneapolis, Minn., died April 7. He was fifty-six.

Born in Butler County, Pa., Aug. 31, 1896, he was educated in the New Castle

a.) public schools, attended University Pittsburgh and was graduated from Thiel ollege in 1917. He was ordained by the ttsburgh Synod in 1921 following theogical study at Chicago Seminary and hicago Divinity School (predecessor of orthwestern Seminary).

Following pastorates in Crawford County, ., and Oxboro, Minn., he became an inructor at Northwestern Seminary in 1926, as elected New Testament professor in 35. He held that post at his death.

Surviving is a sister, Mrs. Marian Bell allace, of Los Angeles, Calif.

The funeral service was conducted in St. hn's Church, Minneapolis, by Synod esident Paul E. Bishop assisted by Drs. hn W. Rilling and J. J. Raun. Interment as in Minneapolis April 9.

rs. Oliver F. Weaver

Mrs. Jessie Breyfogle Weaver, wife of r. Oliver F. Weaver, correspondent for HE LUTHERAN for the Rocky Mountain area and former editor of the Rocky Mountain *Lutheran*, died April 6. She was 73.

Born in Springfield, Ohio, she attended Wittenberg College and taught in Ohio public schools. She was married to Dr. Weaver in 1906 and served with him during his pastorates in Lucas, O.; Newton, Iowa; Cleveland, O.; Roswell, N. M.; and Boulder.

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PARISH WORKER WANTED

Parish Worker sought for congregation in eastern Pennsylvania. Please write to Box 17, The LUTHERAN.

Colo. She was founder and editor of the WMS section of the Rocky Mountain *Lutheran* for over 18 years. She served as president of local and synodical (Rocky Mountain) Women's Missionary Societies and was a member of the executive board of the WMS-ULCA. The Jessie Weaver WMS at Messiah Church, Denver, was named in her honor.

Surviving are her husband, a son, David of Oklahoma, and two grandchildren.

The funeral service was conducted April 8 in Messiah Church, Denver, by Pastors Lyle C. Burns, J. F. Futchs, and C. B. Lund. Services at graveside were conducted by the Rev. R. B. Wolf, of Colorado Springs. Interment was in Denver.

ULC CALENDAR

APRIL

28-30. Kentucky-Tennessee Synod. Christ Church, Jeffersontown, Ky.

MAY

5- 7. North Carolina Synod. St. John's Church, Salisbury

5- 7. Texas Synod. First English Church, Austin

7, 8, 10. Nova Scotia Synod. Zion Church, Lunenburg

11-13. Florida Synod. Grace Church, Lakeland

11-13. Indiana Synod. St. Paul's Church, Richmond

11-13. Michigan Synod. St. John's Church, Three Rivers

11-13. Nebraska Synod. Trinity Church, Stamford

12-14. Rocky Mountain Synod. St. Paul's Church, El Paso, Texas

18-20. West Virginia Synod. Jacksons Mill

18-21. Illinois Synod. Grace Church, Springfield

18-21. Iowa Synod. First Church, Newton

18-21. Midwest Synod. First St. Paul's Church, Hastings, Nebr.

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19-21. Northwest Synod. Richfield Church, Minneapolis

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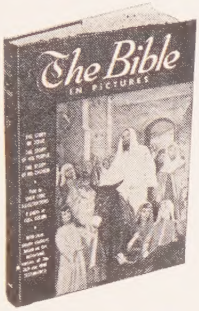

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IN CONCLUSION . . . . . .

I LIKE STATISTICS as some people like fishing or baseball games. When I get hold of a fresh batch of figures I jiggle them backward and forward to try to find out what they mean. So I had a happy time when I received Secretary Reinartz' compilation of the 1952 report of the United Lutheran Church.

The report came early this year. It's a remarkable achievement to get detailed records from more than 4,200 congregations, put them together into a report for each of 34 synods, and then prepare ULC totals. Since the totals are exceptionally good this year, the sooner we get them the better (*see page 4*).

One notable point is the increase in the number of churches. There were 59 added in 1952 (including 19 in the Caribbean Synod). The net gain in the last three years is almost equal to the net gain in the previous ten, 1940-49. This is evidence of the strengthening of our home mission work (more money being appropriated, more pastors being trained in the seminaries).

More congregations will mean more members, more money, and more of everything good in church life. Also we have more children born these days, which is not peculiar to Lutherans but general everywhere since the war. These youngsters are now simply new pupils in the Sunday schools, but along about 1960 there will be a sharp upturn in the number of confirmations and in the church's adult membership.

HOW SHARP that upturn will be depends on the quality of church school education. The figures for 1952 show 20,497 increase in Sunday school enrollment. But only 553 congregations are conducting weekday schools, with 28,608 pupils—a small gain since 1951. Weekday classes, on released time or otherwise, are our best hope for improving the effectiveness of Christian education. The church has excellent new textbooks for such schools.

The biggest problem is the continual moving of families from one community to another. Last year one tenth of our families moved outside the boundaries of parishes in which they were enrolled. That's the point at which they are likely to get lost. Every congregation should share in the work of the United Lutheran Church's transfer bureau, which will soon be extended as a network in all National Lutheran Council churches.

When a family moves outside the parish, efforts should immediately be made to notify the congregation nearest the new home. And all of us church people should double our alertness in looking for folks moving into our neighborhood. Many people are timid about finding the way into a strange congregation. A little friendly help can be valuable.

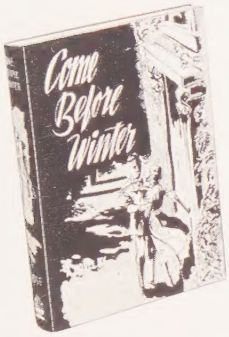
LAST YEAR'S GAIN in financial contributions was far greater than the nation's increase in "expendable income." The steady upward trend in the last half dozen years has kept way ahead of the inflation of the dollar. It demonstrates a genuine gain in a sense of responsibility for support of the church. Congregational offerings increased from $20 million in 1942 to $62 million last year.

This isn't a vast sum for the 500,000 families in the United Lutheran Church—about 3 per cent of our income. But it shows that we are slowly learning that God's work should be the top priority in the family budget.

—ELSON RUFF

2 NEW BOOKS

For Good Reading This Spring



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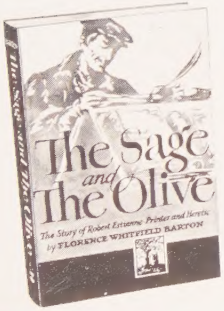

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